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Editorial

In the early days of the mission enterprise, the mission schools were pioneers in the field of education. By recognizing the need for education and establishing schools, they challenged the status quo, and served as an impetus to the governments to provide more universal education. However, now that government universities have surpassed our schools academically, this is no longer true. In other words, although we are educating some of the overflow, we are no longer contributing to the raising of educational standards per se. This fact has been recognized by many of the Christian community, and there has been much discussion of this topic. Some have suggested complete withdrawal of funds and support and missionary personnel from the fourteen Christian colleges. Others argue that we should divert our efforts to student work at government universities, where we can contact large numbers of students probably almost as effectively, and certainly at much less expense. Surely if our object is to set up schools patterned after and competing with the government universities, I too agree that we might as well withdraw. Or if our object is merely to provide ourselves with opportunities to contact great numbers of students, the existence of our mission schools is not thereby justified, as such contacts can be made in schools which are not dependent upon us for at least part of their support.

Fortunately our schools have a much greater task. We have the opportunity to give to our students a real experience in Christian living. If our schools are really Christian, there will be a distinctive spirit on the campus—a kind of Christian climate which the students cannot miss, and once a student is touched by it, he can never be the same again. There will be a spirit of cooperation, a spirit of love, of freedom and democracy. This will permeate every class and function of the school. A Christian school is not a place where a few religious subjects are taught in a secular way, but where all subjects are taught in a Christian way. In other words, the student will be confronted in every phase

of his educational life with the spirit of the living God. In the Christian schools all subjects are placed against the backdrop of Christianity, and Christianity is presented in the context of all learning. Here Christianity is made a daily, living experience. The effectiveness of such Christian climate was brought out recently in a conversation with one of the staff of the International Christian University, who told me that a couple of their students did not want to go home during the Holidays, because they liked the spirit of the campus too well. These boys had experienced something, and their lives will never be the same.

Many of the potential advantages of the Christian schools are discussed by our contributors this month. The idea of a Christian climate is brought out very well in Miss Otake's article, in which she writes about the "college community." Toru Matsumoto points out that our schools are, or at least should be, directing the attention of the student toward other people, toward being more outgoing in the spirit of Christ. Certainly we must not permit the spirit of cut-throat competition to become dominant on our campuses. Surely a system of competition in which advancement is sought at the expense of others is not conducive to the development of the spirit of cooperation that Japanese leaders will need in working with the rest of the world. One of the practical advantages of the schools is suggested by several contributors to the "Readers' Forum" in this issue. Where else, Dr. Outerbridge asks, can so many young people be brought together so many times a week under the influence of Christianity?

There is an urgent call to make a positive witness with our campuses. Certainly we have a unique contribution to make that the government schools are not making and cannot make. I often get the feeling that the young people of Japan are looking for something which will give meaning to their lives. The only thing that comes close to giving them this in the government schools—and which many are accepting—is a philosophy of history written by one Karl Marx. Haven't we something far better to offer? And if we were really challenging these youth with the claims of the Christian gospel, wouldn't many of them come to our schools for this better way?

To make the witness we have been talking about will call for a lot of positive thinking and action. Some of the various things that can be done are brought out by Miss Otake, and what one of the schools is trying to do in an attempt to deal with its problems is told by Mr. Matsumoto in this issue. One thing is certain, to implement these suggestions there is a need for the utmost cooperation on the part of all concerned. There must be a whole-hearted dedication to the cause of Christ, with old grievances and jealousies forgiven and forgotten. "Forgetting what lies behind, and straining forward to what lies

ahead,...press on toward the goal for the prize of the upward call of God in Christ Jesus."

There are various ways of changing through cooperation that come to mind:

(1) Specialization. Where there are identical schools in the same area, like Meiji Gakuin and Aoyama Gakuin in Tokyo, it might work out better for one school to undertake a specialty in one field, such as English and literature, while the other school devotes its particular attention to some other field, such as economics. Both could continue to carry on a program in General Education, but there would be much conservation of resources (personnel, equipment, and books) if instead of *competing* in major fields, the schools could agree to undertake specialization in *separate* fields.

(2) Sharing of resources. Since our schools are inadequately provided with physical resources, they might make their library books and laboratory equipment, for example, available to the classes and students of sister-schools.

(3) Cooperative enterprises. Here are several projects which would benefit the schools through cooperative effort:

(a) The publication of a professional journal which would give our professors an opportunity to reach larger audiences with their research and special studies. Certainly with fourteen cooperating colleges, we should be able to produce an excellent journal.

(b) Joint promotional and advertising campaigns.

(c) Jointly seeking closer alignment with and support from the Christian churches.

(d) The publication of textbooks.

(4) Consolidation. In areas where we have schools that overlap in their function and do not have enough qualified Christian teachers or equipment to make the schools what they should be, we could combine our efforts and make one good school out of two or three mediocre ones. We might have to pick out a few key localities and concentrate on them. In times of stress, armies always build in depth, and not laterally. We too must make sure of our foundations, and from this more secure position come out with a stronger witness.

(5) Division. Schools in the same area which overlap in function and compete on all levels might better reorganize on a whole new basis. Instead of both institutions operating mediocre schools from junior high school through college, might it not be better for School A to become a *good* junior-senior high school, with no college department, and for School B, using both its own resources and those of School A's former college department, to become a top-notch college?

In addition to such cooperative ventures as these, the International Christian University will undoubtedly be a great help in raising the academic standards of the older Christian schools. It is entirely conceivable that, when ICU has developed its program to the point that it is conducting schools of graduate studies in various fields, a program of exchange professorships may be inaugurated. Under such a program, professors from the Christian colleges could assist in teaching at the University while doing research or graduate work, and a University professor might be sent to fill the gap at the college during the year of absence.

These are only suggestive—the important factor, of course, is Christian cooperation. Once that is effected, the means will be revealed. But let's give Japan real *Christian education.* We must give quality, even if we must decrease the quantity. Inaction is sin. Withdrawal is defeatism. We can go forward in Him, through Whom and by Whom only can worlds be moved.

—Everett Kleinjans

A Postscript on English Teaching

What are we as missionaries doing to build up our schools academically? A great deal of criticism of the schools has come from us. A young man comes out, works in a school for a while, and then wants no more of the program. Why? Our schools have been begging for English teachers. But what do we send them? I don't know how often I have asked young people, especially J-3's, what they were teaching. English. What did you study in college? Mathematics. Or history. Or some other subject, including theology. Even those who majored in English had had no training in linguistics or in the teaching of English as a foreign language. In America there are now several good schools where this type of training can be had. It is shameful that we are not taking advantage of it. I think that we are not being quite fair with the schools which are asking for English teachers, nor with these young people who are to teach English, if we do not give them the benefit of this training. If people come out to teach theology, do agricultural work or other jobs, we send them to school for as much as three years. But somehow we feel that anyone can teach English. Having the ability to speak English does not make one an English teacher any more than being a Christian makes one a teacher of theology or knowing how to drive a car makes one a mechanic.

Here is one place where we can make an immediate change to help our schools.

English teaching is certainly one of the fields where we definitely can make a contribution. But we should be professionally trained to do it. If we expect our colleagues to be up in their fields we should certainly be up in ours. I know we are not out here to teach *only* English. But I am sure that we can make a much more positive Christian witness from the security of adequate professional training than from the insecurity which comes from the lack of training.

—E. K.

Meditation

THEODOR JAECKEL

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3 : 16)

Whom do we meet in Christ?
We meet in him the simple child.
Our ways have led us into the wilderness.
We are torn by multifarious interests,
Weighed down by the ills of our age.
Our energy flows away;
Conflicting loyalties lay claim upon our souls,
And we try to avoid decisions.
But a child has a full "yes" and a full "no";
A child has full trust, and a child makes a full surrender.
Jesus was born a child and he kept
The childlike attitude throughout his life.
His surrender was a full surrender;
His trust was a full trust.
His "yes" was a full "yes," and his "no" was a full "no."
What redeeming power flows from Christ, the child!
He says: "Come to me; unless you become like a child
You will never enter the kingdom of heaven."
Christ sets us free from our anxieties
And delivers us from all halfheartedness.

Whom do we meet in Christ?
We meet in him the brother who bears the cross.
He bore it from the very day of his birth.
The world had no use for him,
The world thrust him out.
There was no place for him in Bethlehem.
Laurels and crowns went to others,

But there was no recognition for this lowly man
Who lived the way of love.
He defied the religious customs of his day
And thus became an outcast.
There was only rejection
When he fought the decisive battle in Jerusalem.
Even his family and disciples did not understand him.
They left him alone.
But—though rejected, he took up
His life and his cross, in trust and obedience.
There was no other way.
He had to walk his lonely path among men
In order to know men and to understand them
In their deepest loneliness and despair.
In Christ we meet our brother
Who carries with his cross our cross.
When our burdens are heavy upon us,
When pain of body and agony of soul tear us to pieces,
When our guilt makes us flee from God's countenance—
Then he stands next to us and we realize
That he already carries our pain, our burden and our guilt.
If he is able to bear it, we also can do so.
If he lives the way of eternal life, we also dare to do so.
If he lifts up his eyes to the Father and says,
"Into Thy hands I commit my spirit,"
We also may do so and, through him,
See eternal grace granted to us.
We are not left alone.

Whom do we meet in Christ?
In him we meet God who becomes man.
God is the great mystery;
God transcends human understanding.
A soul which is sensitive to reality
Will not be satisfied by any definition of God.
Doubt can undermine any definition of God.
But Christ does not transcend our understanding.
He walked among men, and we have

The gospel account of his earthly life.
Doubt may come and whisper:
Where is your guarantee that the whole world of religion
Is not merely an illusion?
—To which I confidently reply:
Christ is my guarantee.
In him anything that is good, anything that is true,
Anything that we, in our highest aspirations,
Aim at and hope for—in him it has become real.
Love which bears all things, believes all things,
Hopes all things, endures all things—
That Love has become a part of our world.
In Christ we meet God.
All doubt is silenced.
The uncertain heart is quieted;
Now it stands on safe ground.
And it confesses with praise and gratitude:
I was restless, but now
I rest, O Lord, in Thee.

Adapted from a talk at Aoyama Gakuin, December 13, 1952, this meditation has been put into poetic form by the Rev. Richard Rubright.

Education for Leadership in the Christian Colleges in Japan

MASUKO OTAKE

Objectives and Standards

The objectives of a college are the basis for determining its nature and its function in society. The Christian colleges in Japan were started, not only to provide an opportunity for higher learning to young men and women in the community, but also to give a definite Christian educational program for evangelism, and to prepare lay leadership for Christian work as a means of achieving the Christian community. In fact, the specifically Christian aims are the primary reasons why these colleges were first founded and why the mission boards have continued to support them. Since the Christian college is, by definition, *Christian*, its main function is, or, more appropriately, should be, to prepare an intelligent, competent lay Christian leadership for the church and community.

In order to accomplish these objectives, the Japanese Christian colleges must uphold certain standards. First, as President Lowry of the College of Wooster says, the Christian college by its very nature is committed to the following belief: "Behind all life is a Creator, whose creation we and the world are. He has revealed himself as a God of justice in a moral universe that makes man a responsible being, but also as a God of love, in Jesus Christ, His son. In this stunning miracle of love, imperfect man, the mark of sin upon him, finds, beyond his own free choice of good and evil, the instrument of his true redemption and a compelling invitation to the renewal of himself and to immortal life. And there is a creative partnership with God possible for man in history, a share in practical goodness and creative purpose."[1] The religion in Japanese Christian colleges is that which testifies to God's revelation to mankind and of man's response to this revelation. The Christian college should confess frankly that Jesus Christ is its Lord and Savior. The college has the opportunity to *aid* students in developing a Christian philosophy of life and in making a commitment to the religion which the college represents.

1. Howard Lowry, *The Mind's Adventure*, p. 120.

Secondly, the Christian college as an institution which is training leadership for a new Japan, should give students a "superior educational experience," equal to or better than that provided by secular colleges.

Students need to be trained to be more independent in their thinking. They need to develop a respect for truth and a desire to know it. The college must keep alive a spirit of free inquiry. Thorough rationalism is to be welcomed. The rigorous critical methods of physical science should be applied, consistently and continuously, as far as possible, while at the same time recognizing their limitations. The faculty and students should be encouraged to engage in serious research, and the college has the right to require of its faculty and students more thorough and better quality work in order to raise the present academic standing.

Because the environment of the Christian colleges is often stringently controlled, the students receive excessive protection, becoming in a sense hothouse products. The duty of the college is not to protect them from disturbing facts, but to help them face such facts squarely and to help them find satisfactory and constructive solutions. It is not the duty of the Christian college to adjust students to the status quo, but rather to equip them for the building of a better order of society. The Christian college should avoid the fatalistic *shikata ga nai* ("There's nothing we can do about it") philosophy. Religion in such a college must be intellectually defensible and relevant to the urgent social issues of the day.

In the Christian college, religion and education must go together. An interest in Christianity is no substitute for an effective educational program. Conversely, high grade academic work does not necessarily lead to the development of Christian character. The college must make the double effort of trying to be an institution of high scholarship and also of trying to maintain the genuine character of evangelical Christianity.

For the achievement of these standards of religion and education described above, the college will need to make demands upon all its faculty, in terms of personality, academic distinction, and teaching ability. The teaching members of these colleges must have a clear vision of the objectives of Christian democratic education. In order to attract fine Christian men and women to the teaching profession, the college must reward them not only with respect and recognition (Japanese people respect teachers greatly), but with adequate salaries. The low salary standards at the present time attract too many individuals who go into teaching as a second or third choice after trying unsuccessfully to enter more remunerative fields. The Japanese teachers today in order to meet the new college regulations ought to engage in more research. The college has the duty

to offer them greater opportunity for research. The college ought to provide the best of conditions for teaching with freedom from worry, an opportunity to travel, to purchase books, etc. These two processes, raising the professional requirements and providing suitable reward for superior service, seem to go together.

Effective living in a democracy rests upon the ability of individual citizens to act upon their own thinking, the ability to direct their knowledge toward meeting situations and solving problems in a changing environment. To develop such ability among students, the college must have teachers who provide them with many varied opportunities to think for themselves and to carry out activities based on this thought. This means a demand for a *new type* of teachers who have the ability to act upon their own thinking and to guide students in developing this ability. The Christian college teachers today, therefore, need guidance to get away from "same-as-ever-before" situations in the classroom. Some in-service teacher training is needed greatly. This may possibly be done under the leadership of the Christian Schools Association of Japan.

The great lack of competent *Christian* college teachers is unfortunate at a time when Japan so badly needs to train the future leaders of a democratic society. This situation cannot be materially changed until there is a Christian university with sufficiently varied courses to train teachers in all important fields. The new International Christian University at Mitaka, just outside of Tokyo, is the highlight of the Protestant educational effort of the past ninety years in Japan. One of the first graduate schools of the University will be one for graduate work in Education and will supply competent and consecrated Christian teachers, not only for Christian schools, but also for the government schools throughout the nation.

The College Community

Education is a process of growth and development. It takes place as a result of the interaction of an individual with his environment, both physical and social. The faculty and students must live in a community which will induce the proper growth. And both religion and education can thrive best on the soil of real democratic living. If we want students to learn to be Christian leaders in a democracy, we must see to it that the colleges are laboratories for that kind of living. The colleges must be organized in such a way as to promote Christian democratic living. In a country like Japan where the ideals of democracy are very new, the responsibility of the colleges for guiding students toward democratic living by the demonstration of such living is greater than in

countries where much of life is already democratically organized. In order to create such an environment the colleges should first break down departmentalization and restore communication between the different fields of knowledge. Secondly, they should provide opportunity to the teachers for informal and intimate fellowship and discussion with the other teachers of their own college where their immediate responsibility lies. In the Japanese colleges where a relatively large number of non-Christian teachers exist, there is an especial need for informal intellectual and spiritual discussion with such colleagues.

Students in democratic Japan, as much as students under the old regime, must learn self-discipline, and intelligent self-direction, in the interest of all. The future members of a democratic society must develop self-control and sensitiveness to the welfare of others, as well as to their own needs. This is never learned without guidance from without. What the college can do is to provide more favorable conditions for democratic experience. The college should offer encouragement and guidance, but not domination. The *Jijikai* (the Student Self Government Association) must be so operated that every student is a participant in all decisions and activities, directly and indirectly. The present *Jijikai* needs more efficient student participation in order to serve as a vital instrument for democratic living.

One handicap to the creation of a friendly democratic community on the college campus is the lack of time and space. The provision of physical facilities, such as a commons room or a dining room where the students and teachers can mix informally, or private offices for individual teachers, will strengthen the wider fellowship among the teachers and the students.

In order to permeate the college with Christian ideals and spirit, the college should decrease rather than increase its enrollment since the Christian influence is best permeated in smaller colleges where the personal influence of the Christian faculty and students can be felt strongly.

One possible development which would help in the achievement of a Christian college community is to make more provision for resident students. It is when the students were living full-time on the campus that Christian schools had the greatest success in making their religious influence effective. Such provision for residences on the campus would make attendance at these colleges possible for many young men and women to whom they are now inaccessible and would thus spread their influence into communities, especially rural areas, which are now almost untouched by them. The effectiveness of this project would depend upon the securing of a dormitory manager who has the ability and character equal to the dean or chaplain, able to exert genuine influence for Christian living.

The primary concern in the development of a Christian policy and program for the college must be the students' present needs as members of the college community and their future needs as potential leaders in a complex society. One expression of the interest of faculty and administration in the students' needs will be through provision for personal counseling. Teachers in a big university have no time for their students outside of classes. This should not be true of any teacher in a Christian school, for the interest in the student as a person is just as important as the interest in his academic attainment. A school may find it desirable to have a planned counseling program under the supervision of a competent, trained counselor. But the trained counselor should not be a substitute for the more informal contacts between students and any member of the faculty. Religion is caught as much as it is taught. In these personal exchanges, the character and personality of the teacher may be revealed, and his most cherished convictions may be shared with the student. In the final analysis, it is the quality of its faculty and the relationship of its faculty members and students that are the college's greatest asset in achieving religious objectives.

The community of the college will include every member—not only the president, the board of directors and councilors, the faculty and students, but also the janitors, sweepers, cooks, groundmen, etc. For the sake of a Christian atmosphere, the college should seek to secure, if possible, first-rate Christians for all these jobs.

The College Program in Christian Leadership Education

One of the problems about which the colleges need to reach some decision is that of student attendance at chapel services. There are significant arguments for both voluntary and compulsory chapel services and no definite conclusion has been reached. The changes from compulsory to voluntary chapel in some schools are not intended to encourage escape from its responsibility but rather to encourage the acceptance of greater responsibility on the part of students. Some schools have tried to modify this by requiring students to attend a certain number of services, but allowing voluntary attendance at other services. This might be a desirable solution in the future.

If such services are to be a genuine expression of the Christian life of the college, and thus interesting and dynamic to the students, more opportunity must be given for student participation in their planning and in their performance. In order to break away from the stereotyped pattern which often characterizes

such services, adequate use should be made of such aids to interest and understanding as music, pictures, and dramatic presentations. Chapel talks should be better planned and more closely related to the daily life of the students. Good long-term planning and able leadership are desperately needed. This is the more imperative in the case of compulsory worship. In this matter, the organization of the student-faculty worship committee which can plan for corporate worship, and the appointment of a full-time chaplain, or dean of Christian activities, who is fully competent in the planning and leadership of worship services and who has adequate time and resources, will greatly improve the situation. However, this should not be done without the freely-expressed desire and cooperation of the college community.

Worship is the highest realization of the Christian community in the college. It creates the most powerful environment for the establishment of Christian attitudes among students and faculty alike. It is important, therefore, to have the full cooperation not merely of teachers of Christian subjects, but of all the Christian faculty, on the matter of chapel attendance. The college should encourage the faculty to participate in the worship experiences of the college. This would serve as an incentive for students. Thus the chapel service could become a symbol of unity in the life and thought of the college.

What should be taught in a college for the training of Christian leadership ? The curriculum in Christian education must be designed to achieve the objectives indicated above. A good curriculum cannot be designed merely to impart a body of knowledge for its own sake as the old Japanese systems used to do. It must start with the interests of the students and enrich those interests through meaningful content closely related to life.

In order to confront the students with the intellectual and spiritual foundations of the Christian faith, the Christian college should give a central place in its curriculum to the teaching of the Christian religion. In the Japanese Christian colleges, where an overwhelming percentage of the students know almost nothing about Christianity, where the teaching program is of necessity carried by a considerable percentage of non-Christian teachers, and where the major channel for Christian education of the students is limited to instruction in Christianity and chapel services, some introductory required study of Christianity appears to be advisable and necessary even though, ideally speaking, the Christian atmosphere of the college should be so appealing that students would voluntarily enroll in these courses. However, we must guard against exaggerated notions of the contribution made by courses in religion. Compulsory courses in Christianity under a professor who is unable to arouse interest in his subject

certainly become a negative factor in the college program of Christian education. Nevertheless, the presence of compulsory Christian subjects as a means of keeping Christianity in the college and of recognizing the importance of religion in college education is well worth continuing. The elimination of religious instruction from the curricular requirements would make religious study a "step-child" among academic subjects. One way of easing the problem of compulsory Christian education is to require a certain amount of study in Christianity, but at the same time, permit free choice of specific courses.

It is important, however, that the teachers of these courses meet the highest qualifications in scholarship, academic standing, teaching ability, interest in students, and Christian insight and experience. And the college must give to these courses an educational standing comparable to that of courses in secular fields. The requirements should be just as rigid as in other subjects, so as to command the respect of the students. The number of courses in Christianity which may be required should be limited only by the number of other courses which are required for graduation and for a proper study of the chosen major field. Such courses in Christianity are not for the purpose of propaganda or evangelism. The primary task of the course is to help students to understand Christianity rather than to impel them toward any prescribed type of action; it is to supply them with data for forming intelligent judgments of their own rather than to enlist them as believers. Extra-curricular activities or special voluntary courses may be provided for those students who have become "seekers" and want to prepare themselves for church membership.

The college must place a great emphasis on current experience as well as on the historical and theoretical aspects of these studies. The Bible and Christian tradition are essential to the Christian nurture of the students, but if insulated from urgent social issues, the Christian message will have little meaning for students, especially at this time of national crisis. A lack of emphasis on the social implications of Christianity keeps students from developing a positive sense of Christian social responsibility, and also leaves them open to the appeal of Communism and other competing ideologies which are dealing more vitally with Japan's grave social problems. The organization of such courses as "Comparative Religions," "Christian Social Teachings," "Modern Religious Problems," or "Christianity and Communism" will go far toward meeting this need of students.

Another point of weakness in these colleges at present is the fact that no college is taking the responsibility for interesting its students in the work of the local Christian organizations. The college should stimulate the students to

consider church work as a part of their Christian education and should appeal to them to strengthen the community Christian organizations through leadership in the church school or youth program. Only a small number of students attend Sunday School regularly (25.5 per cent) and over one-third of them (35 per cent) have had no experience in the Sunday School. Attendance at the chapel services and courses in the Christian religion do not in themselves train students for guiding youth and children in the Christian faith. The study of methods and techniques for teaching the Christian religion is very important. All the colleges should offer some courses in this field, perhaps on an elective basis. Such a course would benefit both the students and the local Christian organizations. Practical training in youth work, Sunday Schools, and other aspects of the educational program should be combined with practice in the performance of such work under the guidance of faculty members. Since most of the students in Japanese colleges live at home and commute to school, they could very easily be related to their home churches and Christian social agencies while they are in college, through field work under college supervision.

Learning depends as much upon the method used as upon the curriculum. The method depends greatly upon the purpose of education. If the educational aim is to develop subservient and obedient leaders, as in the prewar period, then memorization, conformity, and vertical duties and loyalties would be appropriate. However, if the aim is to develop free persons who can function as leaders in a democratic society, then different methods are required.

In order to meet the present demand for such new leadership, the old method of teaching must be re-examined. More effective methods must be employed. The amount of lecture time should be reduced so as to increase the amount of time for seminars, discussion, library research, and field work. It is in these latter activities the students develop from passive recipients to active participants and are given opportunity to develop qualities, such as the cooperative spirit, resourcefulness, initiative, the ability to solve problems, mastery of the scientific method, etc., which are essential to successful leadership in Christian work.

The general course of the college must make a contribution to the Christian interpretation of life. However, this does not mean that religion has to be brought in by violent maneuvering at every opportunity. In fact, there is no such thing as "Christian chemistry" or "Christian biology." "A Christian college does not *have* a Christian program. It *is* a Christian program." It is good Christian education to relate religion properly to culture. It is not good Christian education to teach all general knowledge with no regard for Christian principles and then try to overcome the negative effects by sanctifying the

whole with compulsory chapel services and a few courses in the Christian religion.

Two corollaries follow from this discussion: (a) the school must have teachers who are Christian by conviction, broadly educated in religion, well-trained in their specific fields, and skilled in the teaching methods which take account of latent Christian values in the curriculum; (b) it must have textbooks which deal adequately with religion in the culture. There is evidence that little attention is paid to the selection of textbooks for secular subjects (very few such books were written by Christian scholars). The colleges need to consider carefully this situation. Perhaps the Christian Schools Association could organize a committee to work on the preparation of such textbooks.

The weaknesses of the special Christian activities sponsored by the college and of the voluntary student Christian movement are largely due to a lack of adequate leadership and a lack of integration. The remedy lies in the appointment of a full-time, well-trained leader for student work and in the organization of a well-planned program. The program of the Student Christian Movement could be broadened to include a greater variety of activities which would appeal to all students regardless of background. Intercollegiate programs could be easily developed. Regional student conferences deepen the religious insights and experiences of students in ways not possible through the individual campus program. Various social projects should be developed through the S. C. M. so as to stimulate concern for those in need and provide experience in working toward the solution of basic social problems. Christianity must be taught through experience; it cannot be understood through study and worship alone. The leadership training should not be confined solely to the classroom. The S. C. M. is potentially the best place for training students in Christian action.

More attention should be given in the S. C. M. to the development of a recreational program. The college's official program in Christian education has neglected this important aspect of student training. The Japanese churches today are concerned almost entirely with "preaching" and "praying," and the average minister has a definite mind-set against any recreational program within the church. The church needs leadership for a more active program, especially a wholesome recreational program. The S. C. M. has a freer opportunity to develop such a program. The meaningful inclusion of recreational activity in the program of the S. C. M. will broaden the college's program in Christian leadership training. In the long run, it will contribute much toward an improvement of the present situation in the local churches.

The college administration should not feel that its duty is done by merely

providing for the organization of a voluntary student Christian organization, subsidizing its program, or allowing it the use of a part of the building and equipment. The college must give all possible official encouragement, especially in the matter of personnel, and should utilize the association as a vital channel to deepen and broaden the students' Christian life and to develop Christian leadership.

Vital leadership comes from vital Christians. If the college is to send into the church and society dynamic Christian leaders, it should train students in true Christian churchmanship. The college must encourage students more positively to participate in the worship and life of the local churches. The college's responsibility as a Christian institution is expressed through its classroom teaching, chapel, assemblies, personal counseling, special meetings, voluntary student Christian organizations, and other methods calculated to help students acquire and commit themselves to a personal Christian philosophy of life. But this is not enough. This commitment must be developed into a fuller participation as a member in the life and work of the Christian Church.

The college church or the church in the college community must maintain a vigorous organization which meets the specific needs of students. It ought to be staffed on a scale which makes possible a wider and broader circle of activities than has been customary. The pastor of the church could be of great help through counseling students on religious and personal problems. At the present time, the students' participation in the life of the church is mainly limited to teaching in the church school or assisting as an usher on Sunday morning. The church thus fails to interest students to the level of their growing abilities. The church board could be reorganized to include students, who would then participate in the central planning and carrying out of the church program and would feel that they were a genuine part of the total church.

The colleges in a new Japan should be integral parts of the communities where they serve. They ought to seek to cooperate, as far as possible, with the local churches, including those in the neighborhood, those from which students have come, and those to which students will go after graduation. The college could utilize these churches as vital instruments in the training of students for Christian community living. There must be an integration of the college's program of Christian education and that of the local churches. The provision on the college campus of private rooms for counseling interviews between students and local ministers (several ministers may use the same room by setting the dates for its use), the invitation of these local ministers to the chapel services as speakers, and the establishment of a chair for student field-work supervision

will certainly contribute both to the integration of the educational program of the college and churches, and also to the training of students for church membership.

It is important for the colleges to maintain contact with students after graduation so they may be encouraged in constructive community projects and in various lines of Christian education. The individual college ought to have one member of its staff who can devote practically all of his time to contacts with the alumni. It would be the responsibility of this staff member to maintain and develop Christian ideals, to conserve the results of the college's Christian influence in their lives, and to extend their ideals more effectively into the home and church and community.

The universities are the natural apex of the educational system. In this respect a college or university has a special responsibility for service to other educational bodies in the community and especially to its alumni. The field of extension service in Christian education is new to the Japanese people, but it is very much needed. Conferences, lecture institutes, study groups, summer courses, workshops, etc., should be organized to provide the graduates with opportunities for continuous interest and self-improvement in Christian work.

Indigenization, as applied to a Christian college, may be regarded as the process whereby the institution so identifies itself with the people whom it is intended to serve, as to bring the essential principles of Christian education to bear upon the whole intellectual, social, economic and political tradition of its constituency. In this process, education must be made relevant to the life of the people, expressed in the language of the people, and related to their legitimate hopes and aspirations. So-called modern and Western patterns of thought and action are not to be imposed at the expense of the native ways, and full consideration should be given to the development of theological thought, liturgical forms, Christian literature, arts, etc., which represent the growing spiritual life of the Japanese Church. The Christian college should not be merely a translated replica of some American college. It may possibly be inspired by the college abroad, but it should adapt its curriculum, its methods, organizations, system, and other factors essential to the college, to the carefully considered needs of the people it serves. More attention should be given in the Japanese college to this principle of indigenization.

The Number of Christian Colleges and the Field of Education

The effectiveness of leadership education is determined not so much by its

quantity as by its quality. Therefore, it is more important for the Christian community in Japan to strengthen the present Christian colleges than to increase their number.

As for the field of education, the variety of courses should be enlarged so as to train leaders in all important fields. At least one more department of natural science should be organized in one of the larger universities. A department of agriculture is urgently needed today. Rural Christian work is nearly untouched, and this is in part due to the fact that the Christian colleges have not trained leaders for rural work. Since many of the graduates of these colleges will become teachers or leaders of Christian educational organizations, the colleges should strengthen the field of education to provide a thorough understanding of the science of pedagogy. It is important, also, to increase the number of departments for training social workers and professional Christian workers, since the need for these workers is increasing. The limited field of study certainly limits the range of Christian influence of the graduates in various vocations.

The Financial Problems

Nearly all of the foregoing suggestions regarding basic conditions and requirements for an adequate program of Christian leadership education for a new Japan imply the need of financial resources. The reconstruction of property destroyed during the war, the improvement of the faculty, the adoption of more effective methods of teaching, the decrease of student enrollment, the expansion of physical facilities, the development of new courses, etc., all will add to the financial burden of the colleges. There can be no question that generous sums of money must be added to the endowment funds of the various colleges if their future is to be assured and if they are to render the larger service which ought to be given by Christian colleges. How can these colleges balance the budget needed for the maintenance and expansion of their strength? How can they compete with institutions receiving huge grants from the government? Can they survive at all? What will be the future of these Christian colleges?

The Japanese Christian colleges, as in America, are divided on the question of accepting government aid (Federal). Some feel that the colleges have a rightful claim on the public funds. It is not the writer's wish to debate this question here. However, she is convinced that the future of our colleges should not be dependent upon the acceptance of government aid. Such aid will always involve a certain amount of government control. The Japanese Christian colleges have already experienced what government control means to the life of the school.

They cannot afford again to lose their recently acquired freedom for experimentation—a freedom which they believe to be a significant characteristic of the private institution. History should not be repeated.

One possible remedy for this situation lies in securing greater financial support from alumni. The alumni of Christian institutions have in the past achieved some remarkable results, as has been shown by special gifts and endowments. Greater efforts should be made to capitalize fully on the splendid alumni loyalty in order to establish the Christian colleges on a firmer financial basis.

A fair number of the graduates of these colleges are serving as professional or lay Christian workers, in every walk of life. These are the men and women who will create for Japan the new earth for which the churches are praying. It is the imperative obligation of every Christian in Japan to support the kind of college that turns out such Christian leaders. It is the business of individual churchmen, young and old, to see to it that the colleges are not merely able to survive, but able to fulfill the true objectives of Christian higher education.

It must be remembered, however, that the Christian churches in Japan today have very limited resources. They are struggling for their own existence and cannot afford to maintain any schools. Hence, at least for a while, the much-needed endowments and funds for current expenses must come from America and Europe. However, with the development of the economic potential of the Christian community in Japan, the colleges should become able to continue without assistance from foreign sources.

We have tried to indicate what are the basic conditions and requirements for carrying on vital Christian leadership education in the Japanese Christian colleges. We have suggested that it is the function of any Christian college to provide a superior quality of higher education to its students. It ought always to be remembered, however, that the essence of the Christian life is the experience of commitment and re-commitment of oneself to God; this is also the foundation of Christian leadership education. It is a responsibility of the Christian college to lead students into an experience of God and the knowledge of being accepted as His children. The whole educational program and method should contribute to this end. It is not, however, something which a college or a teacher can *give* to the students; the college and the teacher are only vehicles for the grace of God. Their function is to try to provide the conditions under which the student may meet God and be inspired to serve Him. God and His Kingdom are the end of human life and, consequently, of leadership education.

The Meiji Gakuin Story

Toru Matsumoto

Out of every two hundred persons in Japan, only one is a Christian. This fact alone is sufficient to describe the magnitude of the task of the Christian church in this land of eighty million souls. Secularism and ancient religions, dialectical materialism and shop-window religions, international tension and resurgent nationalism– all these forces are constantly battering against the numerically small organization which is the church.

The Protestant missionary enterprise, now almost one hundred years old, brings in from overseas able and consecrated men and women, representing the spiritual vitality of the home churches.

This foreign missionary force is particularly active in the educational program of the church. There are 173 so-called Christian institutions of learning, and many of these schools, particularly the girls' schools, are holding their ground remarkably well in this highly competitive field in Japan.

But what about boys' schools, in general, and Meiji Gakuin in particular? Why don't they rank high among the nation's schools? One answer lies in the fact that the average family in Japan wants its *sons* to go to a government university, which in Japan is the gateway to worldly success, and where the tuition is less than half of what we charge, the facilities far superior, and the academic quality of the faculty considerably higher. Thus we cannot get the best students.

If you look at the size of a mission school for boys, you will find another answer to the question. On a campus which covers only seven acres we at Meiji Gakuin have 3,795 students. The size of a student-body is not and should not be a decisive factor in determining the quality of an educational program, but the necessity for so many students does spell a real problem which causes difficulty. We must have this many students for one reason: economic necessity. Private schools must admit as many students as they can take in with an eye on the school's treasury. At the college department of Meiji Gakuin, for example, the stated number of students to be admitted for the freshman class was 640 last year, but actually 815 were admitted, just to meet the financial needs. We

cannot pay the highest salaries to the teachers. So we cannot get the best scholars. Our college, therefore, rates as a third or fourth rate school, academically speaking.

A rather grim picture. Of course the war had something to do with the degeneration of the institution. The buildings are in bad repair. The ground is woefully inadequate. Our Natural Science rooms are practically barren of equipment. Until a few weeks ago the pedal-model organ in the chapel had been out of order for fifteen years! We have no music room. Windows in the gym are broken. Last winter, for the first time, we put in pot-belly stoves. Many college students stay away from the house of worship. You literally freeze to the bones in it during the winter months.

If things are so bad at Meiji Gakuin, why do we bother with it at all? Bother with it? We are not bothering with it. We think it is a rare privilege to be serving here, and this is not mere beautiful rhetoric. If you attend a chapel service and listen to the boys sing and the teachers talk and pray, you will, even though you may catch cold, understand why we are here.

We are not merely imparting knowledge. We are making Christians here. Remember that only one-half of one percent of the population of Japan is Christian? When 164 boys entered our junior high school last year, we found that 45% of them were Christian. Now, one year later, the percentage of Christians in that same group is 54%, and every single one of the 164, Christians and non-Christians alike, is related to a local church. We had presented a challenge both to the families and the churches, and they have met it. *This* is our function. This is our mission. This is our reason for being here.

Now, let us look at Meiji Gakuin a little more closely. Meiji Gakuin today is divided into junior high, senior high, and college. The student enrollments are:

School	1st yr	2nd yr	3rd yr	4th yr	Total
Junior High	164	136	251		551
Senior High	276	261	252		789
College: Day	441(70)	423(53)	239(19)	436(12)	1,539(154)
Eve.	374(18)	209(13)	136(16)	197(4)	916(51)
				Total	3,795(205)

The figures in the parentheses denote women students. Though Meiji Gakuin started out as a school for boys, women are welcomed in the college now. What the presence of women students does to the college will be told later.

These figures tell an interesting and highly significant story. What does it mean, for instance, that there are 276 students in the third year of senior high,

while there are only 136 students in the second year of junior high? Again, why did junior high take more students this year than it did last year? Why is the college growing bigger while the high school is becoming smaller?

Many of you will recall that Dr. and Mrs. Luman Shafer came to Japan in the fall of 1951 to be resident missionaries at Meiji Gakuin. Dr. Shafer had accepted an invitation from the Board of Trustees to become adviser to the president. This was no ordinary assignment, for behind the invitation was a plan for reorganization and reform of the entire institution. This is the project called "The Pilot Plan" in the foreign mission circle. As its name indicates, it is a new and bold adventure in the missionary education movement since the end of World War II, for under the plan we are hoping to accomplish two things simultaneously. One is an all-out evangelism through education; the other is an attainment of the highest possible academic standards in the name of Christian education. Too ambitious? Perhaps, but we believe that that is no more ambitious or impossible than the evangelization of the whole nation. We believe in God; that is reason enough for us to think that under His guidance the goal we have set so high will be reached some day.

The Pilot Plan at Junior High

Take our junior high school where the reform plan is in operation in earnest. Before the plan went into effect, there were 780 students in all, or 260 in each grade- 65 boys in each of four classes. A missionary teacher met them just once a week, to teach English conversation. Now in the first two grades the four classes have from 34 to 41 students in each, and two missionary teachers meet them three times a week, with the classes further divided into eight sections of about twenty each. The progress the boys are making in English is amazing. Our second-year students at junior high understand as much English as many of the students who come to the college from other high schools.

When the writer went to school at Meiji Gakuin, the most important thing was to get good marks. We students competed fiercely for the honor of being the first in rank. This kind of competition is no longer emphasized. Today our students are taught to think more in terms of good character. This is not to say that our boys are all nice and lovable. Window panes get broken; desks are carved up; and fences are climbed over. They still run in the hallways; they fight and knock each other down; and they even call teachers names behind their backs. They make some teachers very, very angry. But they know one thing—we are interested in their character development.

We asked them many questions the other day—about what they do or don't do at home, what books they read, whom they admire, and what they want to become when they grow up. When boys are only thirteen they are not quite old enough to know what they want to be ten years later, but three boys in the first-year class said they expected to go into the ministry. When a Christian junior high school for boys has future ministers, it places a heavy responsibility upon its staff.

At any rate, this is what we found out about our boys (164 first-year boys of the junior high school). First, we wanted to know if they worked at home. We received the following answers:

I help at home every day.....73
I help at home occasionally.....83
I don't help at home at all none

What kind of work do they do at home? One hundred sixty-one help in cleaning the house; 91 do errands; 42 make beds; 25 set the tables; 23 close and open all the wooden sliding doors; 11 look after their younger brothers or sisters; 8 stoke fire for the family bath; 8 mind the family stores; 4 chop wood for their mothers; and one does the family wash.

What kinds of books and magazines do they read? Boys' magazines are the most predominant, followed by such all time classics as *Robinson Crusoe; The Life of Abraham Lincoln; The Adventures of Tom Sawyer; Uncle Tom's Cabin; Robin Hood; Babe Ruth Story.*

Whom do they admire? In the order of votes: Dr. Hideyo Noguchi, Japanese scientist who gave his life studying yellow fever; Abraham Lincoln; Thomas Edison; General McArthur; Dr. Hideki Yukawa, Nobel Prize winner; George Washingon; Dr. James Hepburn, founder of Meiji Gakuin; Shigeru Yoshida, prime minister. The last three were tied.

What do their families believe in? What do they themselves believe in?

	Family	Self
Buddhism	47	13
Christianity	25	62
Nichiren*	12	2
Jodoshu*	10	1
Zen*	7	
Shingon*	5	

Choosing a vocation is always a difficult problem for a boy in Japan, because

* Sects of Buddhism

what one wishes and what his family wants him to become are often two different things. Here is the breakdown of vocational choices:

	Family		Self
Banker	8		6
Doctor	7		4
Foreign trader	6		11
Merchant	6		10
Office worker	4		10
Minister	2		3
Teacher	2		3
Factory manager	2	Industrialist	4
Musician	2		1

Other businesses or careers which the families want their sons to enter are: architecture, 1; automobile manufacture, 1; newspaper work, 1; interpreting, 1; weaving, 1; candy store, 1; writing, 1; professional baseball, 1; wine store, 1; technician, 1; movie industry, 1; scholar, 1.

But what the boys want to become is quite different, as witness: baseball player, 11; sailor, 6; scientist, 4; newspaper reporter, 3; social worker, 2; statesman, 1; policeman, 1; government worker, 1; diplomat, 1; writer, 2.

The popularity of professional baseball as a career is phenomenal and universal in Japan. At another junior high school, 47 percent of all the boys said they wanted to take up big-league ball playing as a means of making a living.

These, then, are our boys. We think they are normal and on the whole good boys. Their round faces and cropped hair make them appear younger than their peers in America, but they are just as lively and eager for knowledge and fun as any teen-age boy anywhere in the world. The question constantly on our minds, as we watch them play energetically on the small playground, is: Will they *all* confess Christ before they leave us?

Every morning, weather permitting, the students of the two high schools assemble on the ground. After they bow to the principals, the junior high boys march into the chapel while the senior high students file into their classrooms for "the home-room period."

The home-room is the heart of our guidance program. Every room has some religious picture. The first-year rooms have "Samuel at Prayer." The second-year boys see "The Reaper" every day. "Christ in Gethsemane" is the daily inspiration for the third-year students. In the home-rooms, the chapel talk is discussed. The boys are encouraged to ask questions on all kinds of problems,

including religious ones, during the home-room hour.

The counselling staff is rightly given a place of great importance in the total scheme of the high school education. Under the direction of the principals, Mr. Kusaka and Mr. Okawa, several teachers are giving their time and energy to working with individual boys in solving their personal problems. The writer knows these teachers intimately, and one cannot say enough for their devotion and competence.

It is customary for school boys and girls to go on an overnight excursion in Japan. Recently our boys went out to some scenic spots with their teachers. Two of our missionaries, who accompanied them, made this comment when they returned, "Their good behavior just amazed us. They obeyed the teachers implicitly, and yet they had a wonderful time."

We believe that the words we speak to the boys are like seeds, because they are uttered in behalf of the Great Teacher. We think that verbal instruction, however, is not enough. The boys have to experience the principle of good Christian living. The classroom is one place for such experience. The club activities and outdoor games provide other excellent opportunities, but the pride of our high schools is the farm we have out in the country in another prefecture.

This is a piece of land we have leased from the government at a nominal fee. Here we put into practice what we preach. The earth is the Lord's. We are from the earth, and God has given us both the authority and duty to live on and care for everything that grows out of the earth. All the students visit this farm twice a week. It takes two hours one way, but they are happy to go there. Their day on the farm begins with a worship service, followed by an orientation period, and then they plunge into all kinds of work on the farm itself or in many of the workshops. Here they learn that what they sow, they can reap. They also learn that tares must be plucked out, that every one has to do his part, and that neglect results in waste. Our boys are even learning how to prepare food—something new in Japan. The flowers they grow are brought back to the school to adorn the chapel and the classrooms.

To some people, who think that the only kind of education for boys in Japan is to give them the best preparation for quick promotion in business and government service, all this may seem like a waste of time. We feel quite differently. We believe that what we all must learn here in Japan is to produce to the best of our ability, and the best way to do this is to work with our hands, heads, and hearts. We feel that our farm teaches the next generation exactly that.

Our Problems

All is not rosy, of course, and we have many problems. Our greatest weakness perhaps is the lack of classroom facilities and laboratory equipment. The Physics class has no darkroom, and all the instruments are prewar and worn-out. Both Chemistry and Biology classrooms are below standard, having no laboratory facilities. The Biology teacher is begging for at least ten microscopes. There is only one modern microscope for both the junior and senior high schools, the one that the Sunshine Class of the Reformed Church in East Greenbush, N. Y., donated in 1950.

These problems will be overcome in time, we believe. The crucial issue which is facing us now and will force a showdown in the near future is: Will the Pilot Plan work?

When a school cuts down the number of students by one-fourth, it invites a number of problems, the most serious of which is financial. By bringing the reform program into operation, we incurred the loss of considerable income. At ten thousand eight hundred yen ($30) a year per student, the one hundred students we did not take in meant one million yen less income in tuitions for the school. We found that it was impossible to cut down the student body so drastically. Thus in the second year of the Pilot Plan we admitted forty more than we did in 1950, and recruited another forty for the second-year grade. We expect to hold the line there, however, which means that there will be a total of 480 students with 40 in each classroom in 1954, when the Pilot Plan will be in full swing. Then there will be fifteen boys for each teacher, assuring better personal influence of the teacher upon the student.

To look at the financial picture again, we find that there are thirty-two teachers in the junior high school, twenty-six of whom are full-time. The average salary is 140,000 yen per annum ($388). The school's expected income in 1953 is ¥4,000,000 ($13,333). The salaries of the full-time teachers alone come to about $9,000. Then there are six part-time teachers, and ten clerks and maintenance employees. The total overhead will come to approximately $13,500, leaving nothing for repairs, supplies, equipment, or any of the rest of the expenses for a school of 480 students. Money is not everything, and our teachers are going ahead with the Plan regardless of their low salaries. But our financial picture tells a potent story. How can all these fine devoted teachers do so much for so little? The motive behind their selfless endeavor is the same as that which has sent men and women of God out to the ends of the earth—to make Christ known to every child of God.

Our College

On May Day a couple of thousand laborers and students broke away from the regular May Day paraders and ran wild in the Palace Plaza, fighting with the police and turning over and burning several American cars, parked there against the advice of the authorities. The fact that many college boys were involved in this violent demonstration gave rise to a belief both here and abroad that the college generation of Japan has gone to the dogs.

Violence and disorder under any circumstances should not be condoned, but part of the reason for these riots was the bill then pending in the Diet allegedly designed to prevent subversive activities. The whole academic world in Japan was solidly opposed to the bill on the ground that it would jeopardize freedom of thought.

Our students had been asked to join with the demonstrators, to call a strike and to make trouble generally in order to obstruct the bill's passage in the Diet. The student government of Meiji Gakuin did call an assembly. Arguments pro and con on a strike were advanced, the Christian students leading the faction which was opposed to the idea of a strike. The final vote was an overwhelming "Nay" to the strike.

These same Christian students had earlier donated a microscope to the University of Rangoon out of their gratefulness to the Sunshine Class of East Greenbush Church, and in repentant mood over the Japanese bombing of the Burmese university in World War II. They are also raising money for tubercular students through the International Student Service.

The percentage of Christians in the college is woefully small, about 5 percent, or a hundred and twenty students in the student body of 2,455. The college, for financial reasons, cannot be very particular about individual students. We do believe, however, that our students on the whole are of superior quality spiritually. They are friendly and cheerful. The students who attend the evening classes are hard-working men and women. How hard they must work in order to go to school, and what such exertion sometimes does to them physically, makes our hearts ache with sympathy. Most of the 916 evening school students come to school directly from work. They leave their places of employment at five o'clock at the earliest, and it is half an hour's ride from downtown to Meiji Gakuin. When the first bell rings at 5:50 p.m., the classrooms are only 10 percent filled. One cannot start a lecture until 6, if then; it is six-thirty by the time the majority of students are inside the school. This is not because they take their time eating supper. As a matter of fact, most of them do not

eat supper until they get home at ten or eleven in the evening. Many students become sick, and some drop out of school. But the morale of the evening students is not bad; in fact, in a sense they make better students than daytime students, because they are, on the whole, older and more mature.

Meiji Gakuin College became a four-year, degree-granting institution in 1949. Until then it was a sort of junior college. Our major offerings are Economics, Social Studies and English Literature. Though we have a General Education program for the first two years, it is still a far cry from what it ought to be. Within the General Education program there is a very strong Christian core-curriculum, President Murata himself personally lecturing on Pauline theology.

Two hundred and six co-eds have considerably changed the atmosphere of this hitherto all-male institution. It is the consensus of opinion among the students themselves that co-education is definitely profitable both from the standpoint of healthy social life on the campus and wholesome outlook on life. It goes without saying, however, that the office of the dean of students has become a rather busy place, and something utterly unprecedented has happened recently —a Japanese woman teacher has joined the faculty.

Since working one's way through college is a general pattern of the college population in Japan today, this is not an exclusively Meiji Gakuin problem, but the way our students fail to meet their financial obligations to the school is appalling. Approximately ten percent of the students are usually behind in tuition payment, with the resultant shortage of funds in the treasury to meet the school's obligations to the staff personnel. Our teachers receive salaries below those paid at government universities, and when their pay-envelopes are a few days late, their domestic economy is thrown into an embarrassing confusion. Our teachers are concerned over the school's finances, and faculty meetings often drift to considerations of how to raise money for the school. "More and more students" seems an easy answer.

In spite of our constant headaches over finances, however, we do have we believe, a healthy outlook on our mission for the youth of Japan. Dr. Shafer likes to speak of Meiji Gakuin as a school with a conscience. You would agree with him if you would come to chapel with us every morning or attend any of our meetings. No meeting takes place on the campus without a prayer and a reading of the Bible. All our social functions are attended by the entire staff, college professors and janitors sitting side by side. When the whole institution went for a retreat and conference on Christian education at a hot-spring resort near Tokyo, we worked, prayed, and had fun together as one family. This again is not mere rhetoric. The spirit of oneness was real and

contagious. An incident which took place on the campus recently shows how close we feel towards one another. One of the teachers had his whole month's salary stolen on pay-day. (In Japan wages and salaries are given out in cash, thus inviting thievery.) When the fact was made known, everyone reacted quickly, putting at least a hundred yen bill in the hat. Within a short time, the unfortunate teacher had just about the same amount restored to him.

We admit that scholastically ours is not a first-rate institution. We are, however, planning for future greatness. With the cooperation of the Boards in New York, our younger and promising teachers are being sent to the United States for graduate study every year. To give our own teachers extra training so that they will scholastically excel is one of the most important projects we are pushing ahead. But perhaps one that is even more important is the study that is being conducted by the faculty on what Christian education in higher education ought to be. This project began in the fall of 1951. A score of college teachers met for two days discussing various problems in the whole area of Christian education in postwar Japan. The group suggested that the discussion be continued at regular intervals. Since that time slow but steady progress has been made, and it is now possible to summarize our collective thinking on the subject:

I. *What is Christian education?* Christian education places Jesus Christ in the heart of its entire educational program, and it aims to make Christian persons. What, then, is a Christian person? He is: (a) one who believes that God as revealed in Jesus Christ, created the universe and controls it; (b) one who recognizes the uniqueness and dignity of each human personality—as every man is created in the image of God—and who therefore assumes responsibility for his spiritual and physical well-being; (c) one who recognizes his being a member of society and actively participates in building a better world in accordance with the Will of God; and (d) one who believes that this physical world is a trust from God, to be developed and utilized for the welfare and happiness of all mankind.

How is such a Christian person made? Through Christian education. Education takes place in the human relations of all those engaged in an educational task. Therefore: (a) All the teachers engaged in Christian education must be "Christian persons" as defined above, and they must be those who are wholeheartedly devoted to the aims of Christian education as stated above. (b) All the officers engaged in Christian education must likewise be "Christian persons," and they must be those who are willing to do their utmost in realizing the above aim. (c) Students who come to a Christian institution must be those who understand

the aims of its program and are willing to accept its challenge. (d) All employees must be those who positively approve and support such a program. (e) All others concerned - students' families, supporters and friends, and alumni must be those who cooperate with those directly engaged in Christian education.

How will these aims be realized at Meiji Gakuin? (a) In order to bring us closer to the goal set above, it is desirable that we hold occasional retreats of all the teachers and employees of Meiji Gakuin, to promote Christian fellowship among us, and to better understand our aims. It is also desirable that serious attention be paid to our young instructors so that they may be trained as competent and consecrated teachers. It is hoped that missionaries who come to work with us will be persons of high professional competence as well as persons of Christian character. (b) Those who are responsible for Meiji Gakuin's administration must put those ideas into practice as soon as possible. (c) Meiji Gakuin should employ, as a rule, only Christians as clerks and other staff personnel, and we must constantly guide them in the technique of Christian business adminstration. (d) In order to select the most desirable kinds of students, there shall be a director of admissions whose responsibility will be the careful and conscientious selection of students, and their guidance after admission. (e) The alumni association will be strengthened and there will be closer relationship with the families of the students.

II. *What is counselling in Christian education?* Students are not impersonal mass. Each student must be treated as a distinct personality. Since Christian education places special emphasis upon the dignity of a person, this program of student counselling should permeate the entire educational and business relationship with the student.

How, then, should this be done? (a) A director of admissions must come to know student applicants and their families well before admission. (b) Admission must be based upon the applicant's individual needs, hopes, and ability, and in that order. (c) After a student's admission, the entire school must strive to a sound development of the student as a vehicle given by God, academically, emotionally, and spiritually. (d) Therefore, all the activities of the school must be aimed at the wholesome growth of the personality of the student.

III. *What is general education in Christian higher education?* The aim of general education in higher education is to make a "good citizen." General education aims to give the student wisdom rather than knowledge. This is something new in higher education in Japan. Good citizenship and wisdom are attainable only as a person is fundamentally rooted in Christian faith. This does not come merely by a recognition of the sacredness of human personality

or through a faith therein, but rather through a faith in God as Father of all men, whom he created as equals before Him. By the same token, "good citizenship" is not possible of development out of "human rights,"—it can only develop in human relations based upon a common faith in Jesus Christ and through the love He taught.

Therefore, the kind of person that general education in a Christian college aims to develop is a good citizen who is solidly standing on Christian faith. Only such persons can lead Japanese society in the right direction. This is the area where Christian higher education must serve in Japan.

It follows, then, that a Christian college in Japan has a unique responsibility and opportunity. A Christian college in Japan should not be content with living in its past glory. It must be willing to study new methods in education, and it should strive to achieve the aims of general education as undergirded by Christian education. We here at Meiji Gakuin must now realize that our present methods of education demand a fresh examination.

The above is by no means a completed report. The discussion will continue into 1953. On the docket are such subjects as: the curriculum, public relations, finances, and administration. This is very exciting, because never before has our school been so concerned with its main task of challenging the youth with the most vital problem of life, Christian faith.

It is our hope that our college may soon be on a sound financial basis so that we do not have to take in more than 1,200 students. We must also very quickly equip our science department adequately. That section of our college today is in primitive condition. But the most pressing problem at the moment is the library.

Ten Books Per Student

The library of the college has a total of 36,803 books. This is short of the figure of 100,000 volumes required by the Ministry of Education for a four-year degree-granting college, by 63,197 books! A library should be the center of academic life on a college campus. We cannot have any kind of decent academic center at Meiji Gakuin with only ten books per student. Our reading room seats only 50 students. Students cannot take books out. We spend a total of 850,000 yen ($2,400) per year for books and magazines. We have no professional librarian.

We must have 63,197 more books by 1955, or we lose our character as a college. The best we can do on our budget is 10,000 volumes a year. This is a

problem on which we desperately need help.

Another acute problem is the lack of space. It would be impossible for the people in America to visualize that for a college with 2,455 students, the only place where they can run around is a piece of land big enough for two tennis courts. There they play not only tennis, but also volleyball, softball, and everything else. Our tennis team won the Tokyo intercollegiate championship last year practicing on one court. Our baseball club is in the C class. When they practice, the boys have to ride a train for an hour to the next prefecture and rent a diamond at 300 yen per hour. The best softball pitcher we have, by the way, is a sophomore co-ed.

We are gasping for breathing space. Our main college building, a wooden structure thirty years old and already condemned by architects, is leaking and becoming terribly dangerous to work in. Something has to happen, otherwise something *will* happen.

Now you have heard the story of Meiji Gakuin. We are poor in temporal things, but rich in eternal gifts. We do not train our students for worldly success, though some of our graduates have stumbled into fame; but we go on showing what life is all about: that in the religion of Jesus, God has shown the way for all mankind to follow. Kagawa, Tsuru, Murata, Kuwata and scores of other Christian leaders who are on the front line of an expanding Kingdom have once studied here. And they can look back to the steeple on the hill, and remember that through the turbulent years of a Japan thrown into the whirlpool of world history, the Dutchmen with heavy beards and the Scotchmen with long jaws who had come from the banks of the Hudson and the plains of the Midwest to this campus had given them a teaching.

> Behold, a sower went forth to sow;
> And when he sowed, some seeds fell by the way side.....
> But other seeds fell into good ground, and brought forth fruit, some an hundredfold.....

The Challenge of the Canadian Academy

W. H. H. Norman

In writing of the Canadian Academy, I am thinking of the Christian service this type of school in different parts of the world can render; but through lack of anything but hearsay knowledge of other such schools, I confine my observations to the Canadian Academy. However, from what I have heard of these schools, I gather that they perform the same invaluable function that the Canadian Academy has performed in the past and seeks to continue in the future. I believe the principles enunciated below hold true elsewhere.

The Need

The children who attend the Canadian Academy come from the families of missionaries, consular officials, foreign merchants and traders, agents of large foreign firms (shipping companies, banks, etc.), and a surprising number of other miscellaneous occupations. They include eighteen nationalities (United States citizens being the largest group with 34 children) and half a dozen religions, among which there are 60 Protestants. These children are placed in a difficult environment. The language, culture and religion of their family is different from the language, culture and religion of the country in which they now live. In most cases it is expected that they will return to the native countries of their parents for university education, and probably for permanent residence. Assimilation to Japanese culture through education in Japanese schools, therefore, is not considered desirable by the parents, though there is a strong demand for the study of the Japanese language, and for Japanese culture contacts.

The first need, therefore, is education—a need felt more keenly by the parents than by the children. Unless there are schools like the American School in Tokyo and the Canadian Academy in Kobe, we will lose missionaries with children in the teen-age group. One missionary mother said that if there were not a high school at the Canadian Academy, she would return to America.

A second need, clearly distinguishable from the above but closely associated with it, is the need for companionship. Let me refer to my own experience. I am the son of country missionaries. God gave me good parents, and my mother

taught me the first six grades of school. She taught me well, for when we went to Canada on furlough, I was able to enter Grade 7. In Japan I had played with Japanese boys, for I could speak with them, but it seemed so much more fun to play with boys that spoke my mother tongue. In Canada, however, things seemed so different. During that year there, I was shy, self-conscious and miserable. I returned to Japan and entered the Canadian Academy, where I spent five idyllic years. I am sure that when I was a small boy and preferred playing with those who spoke English, there was no race prejudice in my attitude. I was simply a child in the process of adjusting himself to the world, and this is not always easy. It is aggravated when it has to be a simultaneous adjustment to two different languages and cultures.

As I have said, I was most fortunate in my parents. But there are children who come from broken homes. A good school can help children (particularly those who are dormitory students) in an environment that is free from tensions. Western children living in Japan need a school home, then, so that they can play and study under conditions that are as nearly normal as possible. A school is a community of children, and in the give-and-take of school life, children receive what the best of parents educating them in solitude cannot give them.

Many parents are conscious of the necessity of such a school home being a *Christian* school. An American Roman Catholic in this area told me that he was sending his boy to the Canadian Academy to get him away from bad influences.

The above indicates a clamant need for a school of the type of the Canadian Academy. Ramsey, in his *Basic Christian Ethics*, says that one criterion for Christian conduct is human need. No code of morality, no conventional ethic can determine beforehand exactly what a Christian should do in a given situation. What he should do, however, if he is to be a disciple of Christ's, is to meet the human need as it presents itself to him.

Now there is a curious attitude among some missionaries and a few mission board members towards the Canadian Academy and schools of its type. They do not regard such schools as missionary enterprises. A missionary in Japan can do almost anything in the way of service and still be called a missionary. He can be a publisher, an audio-visual expert, a treasurer, an administrator, an educator, an evangelist, a student worker, a doctor. He can work among Japanese of all sorts and conditions; he can work among the Koreans. He is still a missionary. We have home missionaries in our homelands, who do work in the slums, on the prairies, and among Indians. But the Canadian Academy is not regarded as a missionary enterprise. Is it because "missions" implies work among the underprivileged who cannot support the work themselves? Yet in

many of our "mission" schools, there are Japanese young men and women who come from very wealthy families. Tens of thousands of dollars are paid for the support of missionary educators in these institutions, and occasionally money is given for special projects or new buildings.

On the other hand, many missionaries and home boards have a sympathetic attitude to the Canadian Academy. We are deeply grateful for the support of our sponsors, the Interboard Committee for Christian Work in Japan, without whose assistance the Canadian Academy could not have reopened, and for the contributions from four other mission boards and from missionaries in the Kobe-Osaka area. I think it is important that we recognize the great need for a school like the Canadian Academy, and recognize also the fact that as we respond to this need, we are making a Christian response.

The Opportunity

The school is controlled by a Board of eleven missionaries from IBC missions, with two other members appointed by the Advisory Council. (The Advisory Council consists of one representative from the PTA and one representative each from all missions and organizations contributing $500 or over in annual grants.) Where could you find a freer opportunity for Christian educational work? The Board is free, within the limits of common sense, to carry out whatever program it wishes for education and Christian nurture. The sixth article of the Constitution reads: "The Canadian Academy shall be conducted on Christian principles, and non-sectarian instruction in the Bible and Christian ideals and principles shall form an integral part of the curriculum and daily program of the school." The prospectus paraphrases the above and adds, "but the rights of conscience of followers of other faiths will be respected."

That the Canadian Academy succeeded measurably in its aims in the past is witnessed by its graduates in different parts of the world. They include professional men and women of all kinds who are making their contribution in the home, in the church, in business, in education, in government agencies. The attitude of many of them is illustrated by an American doctor, not a wealthy man, who sent a contribution of $250 to the Building Fund. "I am giving this," he wrote, "because of all schools I attended I feel most obligated to the CA."

It was this reputation of the Canadian Academy which helped to fill our rooms when we reopened after an interval of ten years. Our opportunity has been handed to us on a silver platter: our opportunity is these hundred children of many races and religions who have been entrusted to us. What shall we

make of this challenge?

In the first place, we must give these children the best education, technically and culturally, that is possible. This depends on the staff, and we have a good staff. We are dependent in the high school for a great deal of part-time volunteer work from missionaries and others; but most of them are specialists in their own field, and all are thoroughly competent. Our curriculum, by unanimous agreement of the Board, is based on the educational system of the Province of Ontario, but as we proceed we hope to make it more flexible to meet the requirements of schools in more than one country. The needs of the children must be studied; since the classes are small, it is possible to give much personal attention.

Secondly, we must present the Christian teaching and principles mentioned in the constitution. In the first eight grades a portion of the Bible is read and the Lord's Prayer is repeated at the beginning of each school day. In the high school there is a ten-minute chapel assembly each morning. There is time for a hymn, a prayer, and a responsive reading, a passage of scripture or a brief talk. We have a wealth of chapel leaders among our staff this year, and I have marvelled to see what effective use can be made of this ten minutes. In addition, there are classes in English Bible in the high school. The students know so little about the Bible that I feel it is real missionary work. Constantly I say to myself: "There are Roman Catholics, Hindus, assorted Protestants, Mohammedans and others in this class. How can I be positive; how can I present the grace, the glory, and the radiance of this Book?" The best way, of course, is to let the Bible tell its own story. I find the students responsive and interested. Already they have memorized the 23rd Psalm and part of I Corinthians 13. Though neither chapel nor the Bible classes are compulsory, the students are expected to attend. They all come to chapel, and only half a dozen have asked to be excused from the classes in the Bible.

The unspoken Christianity of the school is equally important with the spoken Christianity. Tolerance and understanding for other races and religions, so beautifully illustrated in Jesus' attitude to the Samaritans, is the first aspect that comes to mind in a school like ours. There is little need to sermonize about racial tolerance: the children learn it themselves in their friendships, in playing games together, studying together, and talking things over in the Student Council.

We have twenty boys and girls in the dormitories this year, and it is here that we have our greatest opportunity for the development of Christian character. In less than three months we have already noticed a difference in many of them. One grateful mother, with more than a little exaggeration, said that her boy's manners had "improved a thousandfold." Of course discipline is necessary in

dormitory life, but more important than rules and regulations is the tone, the atmosphere of the school -and only a sincere Christian dormitory staff can create a Christian atmosphere.

Owing to serious handicaps, which the staff and student body bear cheerfully, we cannot attempt this year many projects we would like to realize. The classes are crowded into Gloucester House and into a makeshift building on the playground, which never was intended for classrooms. Our high school is insufficiently staffed, and a heavy burden is thrown on the two full-time teachers. The girls' dormitory, formerly the principal's residence, is crowded almost to the eaves. But we have the essentials: good teachers, a good matron, a lively student body, more than adequate playground space. Next year, with a new school building, a larger full-time staff, and this year's experience, we hope really to get in to our stride.

In conclusion, I would like to tell of one father—and he's a good father—who began to wonder whether he had failed in his paternal duties. He has a son who stays in the dormitory during the week and returns home for week ends. When Sunday comes, the lad can hardly wait to get back to school. "He talks of nothing but the CA all the times he's home."

Missionary Strategy

Michael H. Yashiro

Foreign Missionaries and the Japanese Church

Generally, we call the period from 1800 to 1914 the Great Mission Age, although I know some professors who say the Great Mission Age was from 1800 to 1939. In general, it seems that the glorious Age of Missions ceased when the unfortunate wars began. We must remember that during peace time, missionaries are always very busy in the day-by-day responsibilities of their work, but during wartime they have the opportunity to think and ponder deeply on the meaning of missionary work and its strategy. Since the Second World War many good books have been written regarding Mission Theology. Among Anglicans, the Bishop of London and the Bishop of Truro edited two such books. Among Protestant bodies, Dr. H. Kraemer's book, *The Christian Message in a Non-Christian World* is rather popular; and among the Roman Catholics, Fr. Charles' name is well-known. Fr. Charles was at one time in Japan, and is now Professor of Theology and Missionology at Louvain, Belgium. He has written several books in French, which have been translated into English. Let me cite some points from these books.

First, Fr. Charles emphasizes that the real purpose of the work of missions is the planting of the visible church in all its completeness in areas where it either has never existed, or has now ceased to exist. Then he gives several warnings to the missionary regarding his activity in the mission field. He says that missionary activity is not all based on piety, or on charity toward the poor heathen.

I must agree with him on this point. I remember that when we had a mission meeting in Hakone in 1947, I advised you to avoid sentimentalism in the church's teaching. I am sure that all of you know that Mr. Kanzo Uchimura, that fine Christian leader, exercised a great influence in this country, and I always think that he was right in emphasizing the conception of God as almighty. I realize that Uchimura's teachings very often lack the quality of love and mercy, but especially in such times as these, when social disorder is far beyond

our ability to grasp in its entirety, sentimentalism can do much more harm than good. It is our primary duty to let our people rely upon the conception of Almighty God.

The second warning of Fr. Charles to missionaries is this. He answers the question which arises in the mother church, "Why go so far away to find souls to save? There are millions in Europe. Why kill yourself in converting a few hundred Eskimos in the Polar Regions while our industrial cities are crammed with immorality?" He answers that the first concern of the missionary is not the salvation of individual souls, but provision of the means of salvation for all men.

Here we must remember that Fr. Charles suffered a great deal in his missionary work in Japan. He tries to distinguish between evangelism and mission work. Missions are, by their nature, transitory; that is his point, and when mission work ceases, still evangelism must be carried on by the native church. Of course, it is not clear just when we finish the planting of the visible church. It is awfully difficult for a parent to know just when his son becomes a man. So it is also difficult to determine when a younger church has reached maturity. However, I like this answer, and the emphasis he puts on the importance of the provision of the means of salvation for all men.

His third warning grows out of the previous one. He attacks the Protestant scholars who say, "Let us first make numerous Christians in order to obtain a full native ministry." Instead, he says, "Let us first make a vigorous native ministry in order to obtain numerous Christians."

His fourth warning is this: He thinks that the traditions, culture, and even the religions in the heathen world can be incorporated into Christianity, but I cannot agree with him on this point. On this subject Dr. Kraemer also takes a view opposite to that of Fr. Charles. I am against Fr. Charles on this point for two reasons. One is that the church in Japan is too young. My second reason is that the religions of the East and other mission fields may be criticized as being very poor, false religions, yet their foundations are deep and very strongly nationalistic. In our mission work, therefore, I feel that we must make it clear that Christianity is the only religion that comes directly from God, and that God judges our culture, as well as us.

Last of all, there is considerable discussion among the leaders of the mother churches as to the best method of pursuing missionary work in the mission field. This problem arises partly from the fact that in some of the mother churches there are a number of separate and distinct missionary societies, while in others there are official missionary departments in their national headquarters, backed

up by their church as a whole. I feel that we have solved this problem as far as it concerns Japan. In other words, those discussions are the problem of the mother churches at home, but in Japan we must remember that although we are small and weak, yet all missionaries sent by the mother churches to help us, generally subscribe to the authority of the Japanese church, which they are serving as the visible Body of Christ in Japan.

I should like you to realize this point clearly. It is a rather important suggestion to you. I recall what happened when I asked the Lambeth Conference to approve our hope for the recognition of the status of those bishops who were consecrated in the Kyodan during the war. Each time we had a meeting of the Special Committee to discuss this problem, I heard over and over the word, "Continuity" ...continuity of office, continuity of faith, etc. In Japan today, this word "continuity" also has significance. If our work cannot be carried on by our successors, it will simply be a failure from our church's point of view. The work we are doing now is not our own, but that of our church, which is the Body of Christ.

You have come from churches which have a long history. Consequently you know all kinds of exciting new projects and movements which you want to carry on in this church. Our National Christian Council has invited many leaders of such new methods as the Visiting Team, the Work Camp, the Deaconess Movement, and so on.

When you start such new movements, do please remember that first of all you should teach your idea to the Japanese workers, and let them be the leaders. Besides this, you must try to get some contribution for such work from Japanese sources. Otherwise, your glorious work may end just like fireworks.

The Relation of the Church to the Present Social Order

The Christian life is concerned with two kinds of sin, individual sin and social sin. However, until recently our main concern has been that of our personal sin.

Think of our first missionary to Japan, St. Francis Xavier. When Xavier was in college, one day he had a chance to talk with Loyola. Being a young student, Xavier talked about his vision of reforming the political and social world. After listening to Xavier's long account of his ambitious vision, Loyola answered, "What is a man profited if he shall gain the whole world, and lose his own soul?" Thus Xavier joined Loyola's Society and became a missionary.

Ever since the Counter Reformation period, the Christian Church has been

trying to deal with the salvation of the individual. Our main concern has been how to cure individual sin. However, the time has come for us to consider social evil. Karl Marx rang the alarm. Archbishop Temple cried that unemployment is the cause of social evil. Archbishop Söderblom, of Upsala, formed the Conference of Life and Work.

The unfortunate wars, the first and the second, were an opportunity for Christianity to consider the social disorder and its solution. When I was in your countries, I was very much moved to see many church leaders who had the spiritual strength and vision to face the social problems in your lands. In fact, one of the weaknesses of the Japanese church is its lack of interest in the social order.

When Dr. Ransom, of the International Missionary Council, visited us three years ago, he pointed out this weakness which made us unable to face the present tremendous opportunity. He suggested that we form a special committee to study Christian statistics in this country, and to consider the strategy of our evangelical work. This was done, and this committee has just published its report. One of the interesting figures shows that our converts are chiefly from the student groups—32%. Another interesting feature of the report concerns those Christian students. Some professors of Kyoto University, Kansai University, and Doshisha University carefully studied these Christian students, and reported that the Christian students are (1) weak in character, (2) shallow in thought, (3) overly fond of social meetings, and (4) most interested in choruses and parties.

In addition to this, they pointed out that the excellent students, from the intellectual point of view, are apt to be the nihilists. They are men of high principles, and deep thinkers. And those who have leadership among students are apt to be Communists. They have the spiritual vitality to fulfill their vision in practical ways.

These reports are not very happy ones for us, but they give us suggestions and a chance to ponder our work and our methods.

Since the termination of the war, I have been very happy to find in every church a great improvement in singing. Many churches now have fine choirs, and their practice sessions are often happy weekly parties. The Young Men's Association is now combined with the Young Women's group, and they have many happy gatherings, drinking tea together, singing "How do you do, Minasan," etc. But I sense a little too much of the tendency among them to rely upon the "Comfortable Gospel." They do not have the "vital spirit."

Now in Japan, Jean-Paul Sartre is very popular among young people. He classed proletarians in two groups. One includes the so-called real proletarians.

They are exploited by the bourgeois, yet they have the spiritual vitality to fight against the bourgeois. The second group is made up of the so-called parasites, who are lacking in spirit, thus having the secondary meaning of subordinates to the privileged classes. They have no vision, no enterprise. They contribute nothing to the welfare of society.

Here we must see what this anti-Christian, Sartre, suggests to us. It is the same hint contained in the above criticism of our Christian students in Japan. What we really want to have are the students who have spirit.

We appreciate the postwar trend in our church towards beautiful singing, which is an essential part of our worship, and the pleasant parties, which are the fulfillment of our Christian fellowship. However, the challenge of the new age urges us to go to the living society in order to bring thousands of souls to Christ.

In our church today there is a tendency toward preoccupation with and among ourselves, which cuts us off from the community about us from its needs and problems. This is the real reason we cannot get those excellent students who have the vision to fight against social evil.

The great Roman Catholic scholar, Fr. Charles, said, "A parish priest or a bishop who takes no interest in affairs outside his parish or diocese, sins against the fundamental law of his vocation."

One of the weaknesses of the Japanese church is the fact that we have few if any converts among capitalists who actually exploit the poor. Again, we have few converts among the proletarians who have been exploited, leaving us without the impetus to fight against social evils. So our church lacks two important elements, namely, the real conversion of capitalists, and the vital spirit to fight, which is found to such a great extent among those led into Communism.

One of the most disgraceful names ever applied to Christianity in this country is *shoni mahi* ("infantile paralysis"). This spiritual paralysis is caused by internal bickering, criticizing and judging each other within our small circle, and a complete lack of the broad vision so necessary at this critical time.

I am very fond of the English expression, "That is not my business," but I believe we are too quick to use it when faced with social problems. We must forget our preoccupation with our own small affairs, and accept the great responsibilities placed upon us by the needs of our community, which is looking to us for a solution to fundamental problems, and waiting for us to show the way to salvation through our Gospel. Our community is facing many problems, problems which no religion or system of philosophy dependent upon human activity alone can ever solve.

Here I recall the warning expressed by Dostoevski: "The person who has a vision of a big thing, is apt to find difficulty in being realistic in small matters." But St. Paul answers, saying, "Therefore, my beloved brethren, be stedfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

Here we find the solution. Let us make every effort to make our souls peaceful, having been absolved by our Sweet Saviour, through the experience of real penitence and a contrite heart. Then we will be able to carry on our tremendous task in the social order.

The greatest tragedy in this world, the Second World War, is giving us an opportunity to get away from cowardly and conventional teaching, and to give our people the real encouragement and guidance which they seek from us. As you go about your task of helping us to provide the means of salvation for all men, do not hesitate for fear of making mistakes. Even the Apostles, after all their training under our Lord Himself, made mistakes. Try to face all problems bravely, and fight for the real solution by bringing to Christ, among our beloved inquirers, those who have capacity for leadership, who otherwise may be led into Communism.

The Conversion of Atheists and Communists

MERRELL HITOTSUYANAGI

My interest in the conversion of atheists was begun in my college days, when I found a militant agnostic in my freshman class. By the middle of that year, I had set myself the task of bringing him into the fellowship of Christ. During the sophomore year, I myself had faced the challenge of foreign-mission service and had finally surrendered to the call of Christ to put belief into practice under the guidance of His Spirit. And from that moment I felt that the test of my fitness to undertake so grave a responsibility would be whether I could be used as His instrument to convert my unbelieving classmate. It was not until more than three years of effort and prayer that my friend finally was won; and in a sense it was because of that fact that I am now on the mission field. I may add that it was definitely because of that experience that I have had confidence in attempting to "convert" atheists abroad.

I had felt that it would be presumptuous in me to try to persuade *foreign* youths if I could not deal with a fellow-countryman of like background, language, age, and inheritance. And every step in my progress in the case of my classmate later became invaluable material for each new case in Japan. It also became conclusive evidence of (what I had early begun to surmise) the fundamental similarity of human psychology and spiritual needs in all nations and races. The methods first employed have proven effective with Japanese, French, Americans, Koreans, and other individuals; regardless of race, age, occupation, or degrees of culture. For the most part, also, the approach and the "methods" which have succeeded with atheists (and also with Communists) are equally appropriate in other types of personality. I shall, therefore, try to condense what I have learned by experience (of being provided by the Holy Spirit with the right word and action at the critical moment—which only He fully knows).

First of all, we must resolutely refuse to argue with an atheist or a Communist. Often I am urged by both types to "discuss" our opposing beliefs. But the attitude, or tone of voice, is usually pugnacious. It is *argument* as a contest of wits or a game of chance that they enjoy. And any atheist or Communist who is sufficiently confident to invite an argument is well primed with plausible

theories and figures. An argument only strengthens his position.

Next, we must make a personal friend of him. I believe that that is what Jesus meant when He gave His seemingly unreasonable order, "Love your enemies." Non-believers have told me that that very command of Christ proves His teachings impracticable. But later they themselves are conquered by love, and come to realize that that command of Christ is, after all, the dynamite of His power.

Thirdly, we must discover something in each person (some trait, talent, hobby, or need) which we can honestly share with him, as a basis of mutual understanding and sympathy. Then concentrate on that one common denominator, until we reach a degree of mutual understanding and friendship which can safely risk a discussion of our differences. In the case of my college classmate, I offered to read one of his books on agnosticism for each book he would read that I would lend him, so that we might really *understand* each other's points-of-view. We both agreed, each confident in his own position.

In after years, I have often thanked God for providing me a safe opportunity to explore the arguments of the opposition. Had I, out of curiosity, read all those scholarly volumes on the materialistic interpretation of the universe, my faith might have been more or less unbalanced or distorted by the impact. But since I was reading for the purpose of saving my friend (for by that time we had really become friends), I was discovering not only his reasons for his lack of faith but, also, adequate answers to each " reason." So when we could impassionately discuss our theories, I could be of some help to him—which I should not have been prepared to be, had I not read up on his data before he produced it in his arguments. Thus, we began to discuss with less *heat* and more *light*.

Our professors all conceded that this classmate of mine was " the most brilliant mind " in the student body at that time. Whereas I, although having a decent record in class work, was no match for him. He wasn't afraid of me; and, besides, his incessant arguing against religion had made him unpopular with most of the class. So he began to find in me almost his sole friend.

I had discovered, upon my first, reluctant, visit to his room, that he was interested in music—our only real common interest. So we had gradually become friends. But it was near the end of my course, and after his health had failed and he had to go to California in search of recovery, that I got from him a letter (we had kept in constant touch by correspondence) which I would not have exchanged for a million dollars. The letter told of his *conversion*, out there. But he insisted that it was all due to my long efforts and unceasing prayers on his behalf.

In Japan, I have repeatedly gone through similar experiences with atheists—

thanks to the discipline of that college case. The early death of this college friend, during my first year in Japan,- as well as the help to my work which his "case" had provided,- led to our first building being named "The Herbert Andrews Memorial."

The first atheist I met in Japan was one of our architectural clients, a university professor of science. He announced his atheism at his first call at our Tokyo office, and suggested that perhaps we would not welcome his patronage, since he had heard that our organization was incorrigibly Christian. Fortunately, he was the heir of a wealthy family, so his house was not to be built with a professor's salary surplus. Its size and completeness required many long conferences over plans and details, and a long period of construction. During all of this time, I used the same methods of approach and intercourse as with my former classmate.

About two years after our first contact, this professor who had assured me that his science could answer all the riddles of the universe made an unexpected call at our office, on a day that I "happened" to be in Tokyo. He came late and waited for all others to leave. Then he locked our door, to prevent interruptions by later callers, and informed me that his business that day had nothing to do with architecture. He had encountered a set of problems that could not be solved by physics. Would I please teach him *how to pray*?

A couple of years later, he asked to be permitted to spend a year in our staff in Omi-Hachiman, so he could learn how to *live* Christianity. And, after that, he resigned his teaching position, sold his grand residence and other property inherited from his father, and moved to a farm in a remote mountain village, where for thirty years he has conducted a self-supporting Christian mission to country folk beyond the reach of ordinary means of evangelism. Although his own library contains books in five languages, and he is a scholar of wide training, he is content to follow the example of Jesus Christ and devote his talents to "one-syllable" farmers. From the beginning he has continued without the financial backing of any organization—because Christ *can* solve problems that no science can touch.

The Same Approach to Communists

With Communists, practically the same approach works equally well. They, as well as atheists, have strong beliefs; and while argument only makes them more stubborn, love and demonstration blast all their theories if we are patient and take time. I let them talk themselves dry, in explaining the glories and the benefits of their system; but I never argue with them. For the purpose of con-

vincing Communists, the Omi Brotherhood has the peculiar advantage of being a long-established (more than 45 years) experimental demonstration of Christianity in action, which practices most of the good points advocated by Communists, plus the one essential which they overlook in their scheme: the Guidance of God.

When we come in contact with a Communist who wants to convert us to his Utopian dream, we invite him to explain, in full detail, all the splendid theories that have convinced him. Few of them are very fully informed, or can expound their belief in much detail. But we listen patiently, and ask a few questions to help them along. Then, when they show signs of running out of material, we may inquire just where we can go to behold their system in action. This calls forth only one reply: "There is no place where Communism is being practiced. But it will be as we have said when we get control of the government."

When they reach this weak conclusion, it is our inning. We can then ask, "How would you like to see these dreams actually being carried out—plus the most important matter of all, which you have not mentioned?"

The astonished reply is, usually, "Is there such a place? If so, where is it?"

So we conduct them through all the departments of our work, explaining how our living-expenses are provided for, as well as health, education, and emergency expenses. Also, how every worker is a partner and all are happy that their labors help to support the evangelistic, educational, health, and philanthropic departments; and how the industrial departments are not for income alone, but also are demonstrations of Christian living—and, therefore, evangelistic activities. And all this is possible because we depend not upon a despotic group of men but upon the Creator of all Worlds, the Father of all men, under Whom we are all brothers.

The natural result is a desire to advance beyond the bloodthirsty theories of Marx and the despotism of Stalin to the Reality of Christ's "The Way, the Truth, the Life."

The sight of something better than they have dared expect, in spite of the fine promises of the Communist propagandists, is unanswerable. Not only have numbers of Communist followers and cell leaders been converted, but we have been informed by some of our non-Christian neighbors that when they are approached by such propagandists *their* reply is, "We don't need your system. We have here in our town something better, already operating. If we ever give up our old customs, we will choose this Christian system rather than your still-unestablished theory." They also report that the Communists complain that it is impossible to get a foothold in this neighborhood because of the Omi Brother-

hood: which is, although not so intended, about the biggest compliment our little organization has received!

As Instruments of Christ

After all, Christ can convert atheists and Communists, if we give Him a chance to use us as His instruments. It is *not we* who persuade them, not even in the easiest cases. But it is possible for us to hinder their conversion, if we begin to think *we* can do the job.

My conclusions may be wrong, but it is my personal conviction that, in spite of the time and effort required for such "difficult" and "impossible" cases, these men of positive convictions and courage are well worth our special attention. The real job of the missionary is not merely to add a thousand "members" to the church he serves, but rather to enlist thirty, sixty, or a hundred *leaders*, equal or superior to himself, for the continued work of the Kingdom. Is that not the meaning of Jesus' teaching of the grain of wheat that gives its life to produce thirty, sixty, or a hundredfold?

More Information on "Occupation" Children

LLOYD B. GRAHAM AND SEIJI GIGA

Reports from Europe place the number of "occupation" children born out-of-wedlock, whose "G.I." fathers have not acknowledged their paternity, at 94,000 in the West German Federal Republic. Of these, 3,093 are said to show marked negroid features. The number of children still in the care of mothers out-of-wedlock as a result of the presence of foreign troops in Britain during World War II is estimated to be 70,000.[1] It is interesting to note that the figure for Japan was estimated at first to be 200,000, but that the latest official figure published by the Japanese Ministry of Welfare is 5,013.[2]

Information Available on Number of Births of Such Children in Japan

The Welfare Ministry's survey was made by circularizing 5,443 Japanese obstetricians and 38,872 midwives through the distribution of 37,129 questionnaires in which they were asked to give particulars of all the children of mixed ancestry whom they recalled delivering into the world since 1945. Completed questionnaires were received from 45 of Japan's 46 prefectures, and numbered 28,723, or about 77% of the questionnaires sent out. Detailed figures are given in Table I. The Welfare Ministry points out that the total of 5,013 does not include those children born in non-Japanese hospitals or those who have emigrated. Regarding this latter point, over 11,000 U.S. servicemen registered their marriages to Japanese women at the U.S. Consulate between July, 1947, and the present.[3] The children of all these marriages either have gone with their parents to the homelands of their fathers, or are remaining in Japan while their fathers complete their period of military duty here. In spite of the assertion that the number of births reported by doctors and midwives in Table I does not include children who have emigrated, it is a well-known fact that many of the marriages

1. Translation of speech made by Bundestag Member, Frau Dr. Rehling, March 12, 1952.
2. Japanese Ministry of Welfare Report released December 24, 1952.
3. Statement by U.S. Consul General, Tokyo, December 24, 1952.

TABLE I

NUMBER, SEX, COLOR, AND AGE IF STILL LIVING, OF CHILDREN DELIVERED BY JAPANESE OBSTETRICIANS OR MIDWIVES SINCE 1945, WHOSE MOTHERS WERE JAPANESE AND WHOSE FATHERS WERE FOREIGN SERVICEMEN OR FOREIGN CIVILIANS ATTACHED TO ARMED FORCES

Age if still living as of April 1, 1952	Sex	White	Black	No distinction	TOTAL
Under 1 year	Male	426	58	14	498
	Female	442	53	7	502
	Total	868	111	21	1,000
Under 2 years	Male	575	80	24	679
	Female	436	77	12	525
	Total	1,011	157	36	1,204
Under 3 years	Male	484	78	5	567
	Female	444	78	9	531
	Total	928	156	14	1,098
Under 4 years	Male	321	60	2	383
	Female	313	69	6	388
	Total	634	129	8	771
Under 5 years	Male	210	43	4	257
	Female	193	43	2	238
	Total	403	86	6	495
Under 6 years	Male	162	32	3	197
	Female	98	26	2	126
	Total	260	58	5	323
Under 7 years	Male	39	9		48
	Female	54	6	3	63
	Total	93	15	3	111
Age not given	Male	5	1		6
	Female	3	1	1	5
	Total	8	2	1	11
TOTAL	Male	2,222	361	52	2,635
	Female	1,983	353	42	2,378
GRAND	TOTALS	4,205	714	94	5,013

Date: December 23, 1952.

Source: Japanese Ministry of Welfare.

Comments: This survey is based upon the records and recollections of Japanese obstetricians and midwives as to the number of such children which they delivered, during the period from the end of the war until August 31, 1952.

It would seem reasonable to assume that the smallness of numbers reported for the immediate postwar years may be due to the vagueness of records and memories of that time.

ultimately registered with Consular authorities had already been blessed with children. Such marriages had been conducted largely according to native Japanese rites, because the military authorities had been unable to authorize consular marriages for lack of legislation which would assure that the wives would be admitted as immigrants into the United States. The lack of military permission did not deter many servicemen from contracting marriages other than consular marriages, and it is reasonable to assume that many of the children resulting from these marriages were delivered by Japanese doctors and midwives, because of ineligibility for military hospitalization as dependents.

Fatherless Children of Mixed Parentage Still Living in Japan

As for the number of children of mixed parentage born since 1945 who are actually living in Japan without the benefit of a legal father, there are 482 such children in the care of Japanese child welfare institutions, and about 3,000 being cared for by their mothers, or by relatives, or by legal or illegal foster-parents.[4]

Japanese child welfare institutions are divided into those which care for infants up to their fourth birthday (*nyuji-in*), and those which care for children between the ages of 4 and 18 (*yogo-shisetsu*). There are 128 public child welfare institutions, of which 36 are *nyuji-in*, and 92 are *yogo-shisetsu*; there are 415 private institutions, of which 84 are *nyuji-in* and 331 are *yogo-shisetsu*.[5]

The Ministry of Welfare surveyed all public and private child welfare institutions to learn the number of children of mixed parentage in the care of such institutions. The results of this survey are shown in Table II.

TABLE II

NUMBER OF CHILDREN OF MIXED PARENTAGE IN CARE OF JAPANESE CHILD WELFARE INSTITUTIONS

Color of Skin	Number in Infant-caring Institutions	Number in Child-Caring Institutions	Total
White	87	287	374
Black	40	68	108

Date: March 31, 1952. Source: Japanese Ministry of Welfare.

The children listed in Table II were found in the care of 34 of Japan's 120

4. Survey by National Social Welfare Council of Japan, December, 1952.

5. Japanese Ministry of Welfare report, January 1, 1950.

TABLE III

DISTRIBUTION BY PREFECTURES, SEX, COLOR, SCHOOL-AGE STATUS, AND PUBLIC ASSISTANCE STATUS OF POSTWAR HALF-JAPANESE NOW LIVING OUTSIDE OF ORPHANAGES IN JAPAN

Prefecture	Sex			Color			School-Age		P.A. Status		TOTAL
	M.	F.	Not Noted	Bl.	Wh.	Other **	Of age	Under	Rec'vg.	Not Rec'vg	
HOKKAIDO	29	44	3	2	74	—	—	76	4	72	76
AOMORI	8	8	—	—	16	—	—	16	1	15	16
IWATE	12	4	—	—	16	—	—	16	1	15	16
MIYAGI	43	42	—	14	71	—	—	85	3	82	85
AKITA	3	2	—	—	5	—	—	5	2	3	5
YAMAGATA	8	8	—	—	16	—	—	16	—	16	16
FUKUSHIMA	6	10	—	1	12	3	—	16	4	12	16
IBARAGI	4	4	—	—	8	—	—	8	1	7	8
TOCHIGI	0	0	0	0	0	0	0	0	0	0	0
GUMMA	13	9	—	—	22	—	1	21	3	19	22
SAITAMA	41	56	—	8	89	—	—	97	—	97	97
CHIBA	6	6	—	1	11	—	—	12	—	12	12
TOKYO	Not Re orted										
KANAGAWA	264	269	20	123	410	20	—	553	10	543	553
NIIGATA	5	6	—	—	10	1	1	10	1	10	11
TOYAMA	—	1	—	—	1	—	—	1	—	1	1
ISHIKAWA	3	3	—	—	6	—	—	6	—	6	6
FUKUI	2	2	—	1	3	—	—	4	—	4	4
YAMANASHI	6	4	—	1	9	—	2	8	—	10	10
NAGANO	—	2	—	—	2	—	—	2	—	2	2
GIFU	Not Reported										
SHIZUOKA	5	9	—	4	10	—	—	14	—	14	14
AICHI	56	36	—	16	76	—	3	89	3	89	92
MIE	0	0	0	0	0	0	0	0	0	0	0
SHIGA	7	11	—	—	18	—	—	18	—	18	18
KYOTO	6	9	—	—	15	—	—	15	1	14	15
OSAKA	106	56	—	18	144	—	—	162	3	159	162
HYOGO	26	31	—	22	34	1	1	56	5	52	57
NARA	9	9	—	6	12	—	—	18	3	15	18
WAKAYAMA	Not Reported										
TOTTORI	2	3	—	1	4	—	—	5	—	5	5
SHIMANE	4	—	—	3	1	—	—	4	1	3	4
OKAYAMA	4	2	—	5	1	—	—	6	1	5	6
HIROSHIMA	3	4	—	2	5	—	—	7	1	6	7
YAMAGUCHI	8	9	—	1	16	—	—	17	1	16	17
TOKUSHIMA	2	—	—	—	2	—	—	2	—	2	2
KAGAWA	1	—	—	—	1	—	—	1	1	—	1
EHIME	8	2	—	—	10	—	—	10	1	9	10
KOCHI	—	2	—	—	2	—	—	2	—	2	2
FUKUOKA	50	56	—	4	102	—	—	106	1	105	106
SAGA	2	5	—	1	6	—	—	7	—	7	7
NAGASAKI	47	42	—	9	79	1	1	88	8	81	89
KUMAMOTO	5	5	—	3	7	—	1	9	1	9	10
OITA	12	14	—	2	24	—	—	26	—	26	26
MIYAZAKI	2	2	—	—	4	—	—	4	—	4	4
KAGOSHIMA	10	6	—	—	16	—	2	14	1	15	16
TOTALS	828	793	23	248	1370	26	12	1632	62	1582	1644

Date: December 22, 1952. Translated and transposed by the authors.

* Source: Mr. Hideo Aoki, LL. B., General Secretary, All-Japan Council of Social Welfare.

** Paternity known only to be foreign.

infant-caring institutions and in 72 of the 423 child-caring institutions. Twenty-one Protestant child welfare institutions are caring for 186 of the 482 children in Table II. Of these 186 children, 138 are in the care of nine institutions being supported partially by the Christian Children's Fund, Incorporated, of Richmond, Virginia.[6] There are also several Roman Catholic orphanages whose inmates include children of mixed parentage.

The figure of approximately 3,000 such children now living in Japan with their mothers or relatives but abandoned by their fathers, was derived by combining the figures for Tokyo, Gifu and Wakayama from the Welfare Ministry's Survey with the results of a survey conducted recently by the National Council of Social Welfare (*Zenkoku Shakai Fukushi Kyogikai*). Although the latter survey lacks reports from Tokyo Metropolis and from Gifu and Wakayama Prefectures, the total number of such children said to be actually living at present in the remaining 43 prefectures is 1,644. The Welfare Ministry Survey's figures were 1,138 for Tokyo, 78 for Gifu, and 13 for Wakayama, thus yielding 2,873 for all of Japan, if it is assumed that there have been no deaths or emigrations among the children known to have been delivered in Tokyo, Gifu, and Wakayama.

The details presented in Table III (p. 54) are the results of the survey conducted by the Council of Social Welfare in the fall of 1952, which yielded the figure of 1,644. The Council circulated questionnaires through its prefectural branch councils to the 120,000 local, semiofficial Welfare Commissioners (*Minsei-iin*) who function also as Child Welfare Commissioners throughout all communities in Japan. These voluntary officials, who are designated by prefectural and local authorities to assist in improving the social welfare of their respective communities, are chosen because of their recognized familiarity with the conditions of the people in their own neighborhoods. The 120,000 *Jido-iin* throughout Japan co-operated in reporting to the prefectural branch councils of social welfare on the number of postwar children of mixed ancestry who are now living in their areas. As this article goes to press, reports are still to be received from Tokyo, Gifu and Wakayama.

In Table III, Column 4, 23 children are listed as "Sex not noted" because the *Jido-iin* were not able to see these particular children, although it was known that the children actually exist. For the same reason some of the 26 children in Column 7 are listed as "Other," because their color could not be observed.

6. Survey conducted by Japan office, Christian Children's Fund, Inc., April 30, 1952.

Present Maintenance Arrangements for Those Children in Institutions

The Japanese Government makes an outlay of approximately ¥27,000,000 annually on behalf of the 482 children in institutions. For each of the 127 children in infant-caring institutions, the monthly outlay is ¥6,583.20. For each of the 355 children in child-caring institutions, the monthly government grant is ¥3,888.90. Details of these government grants are given in Table V.

TABLE V

AVERAGE DAILY PER CAPITA GOVERNMENT GRANTS TO JAPANESE CHILD WELFARE INSTITUTIONS

Items	Infant-caring Institutions	Child-caring Institutions
Food	¥55.51	¥45.97
Personal expenses of child	25.88	16.65
Individual pro-rata share of operating expenses	138.05	54.12
Educational expenses		5.85
School lunch expense		2.88
Medical expenses	On request	4.16
TOTAL	¥219.44	¥129.63

Date: December, 1952. Source: Japanese Welfare Ministry.

Of the 1,644 children listed in the Council of Social Welfare survey, 62 are reported to be receiving public assistance. On the basis of figures provided by the Japanese Ministry of Welfare (December, 1952), it may by calculated roughly that the yearly expense to the Japanese Government in assistance for these 62 needy children and their destitute mothers is about ¥2,000,000. When combined with the ¥27,000,000 expense of caring for the 482 children in child welfare institutions, the total burden of the Japanese Government is seen to amount to about $80,000 yearly.

Conclusion

Although a few of the fathers of these children may eventually return to Japan to legitimate their offspring, it appears as though the majority of the approximately 4,000 fatherless children of mixed ancestry will have no choice but to integrate themselves as well as possible into Japanese society. In the eyes of the Japanese Government, these children are Japanese citizens. As such, the Education Ministry ruled on November 27, 1952, that these children would be accepted as ordinary school students when they become eligible for school attendance.

Now that the problem is seen to be much smaller in magnitude than was originally thought, perhaps the present generosity of people in the United States and of many servicemen in Japan can be augmented to form a fair share of the cost of providing for this group of fatherless children.

God will bless these efforts with success if we remember always the supreme importance of each little child in the eyes of God, whose Son "took them up in His arms, put His hands upon them, and blessed them."

Koreans in Japan*

James E. Fisher

One of the complicating factors in the process of readjustment that Japan has been going through since her surrender in August, 1945, is the presence of a large number of displaced persons in this country. It is estimated that at the time of the surrender there were about 2,500,000 Koreans in Japan. Restored independence in Korea, and the sudden cessation of all work in munitions factories and of other war work, caused a great wave of repatriation, so that in the first two years after the war about 2,000,000 Koreans returned to their fatherland. This left about a half million Koreans in Japan, and the number has gradually grown, so that while there are only about 600,000 registered Koreans in this country, it is estimated that there are really two or three hundred thousand more than this number. Thousands have been smuggled over, and are here illegally, so they cannot register, as it would subject them to arrest, imprisonment, and deportation.

Such a large number of aliens in a country as small as Japan, would cause confusion, disorder and social problems of many kinds under the best of conditions. When we consider other complicating factors, such as unemployment, illegal activities, national prejudices, and Communism, we can more fully appreciate the gravity of this problem, which is one of the most serious of the many that are troubling the Japanese. Newspaper reports of riots, attacks on police-boxes and offices, throwing "Molotov cocktails" into houses and at cars and trucks, and similar activities, are usually attributed to Koreans. There is no doubt but that there is widespread fear and hatred of Koreans among the Japanese, and that, justly or unjustly, they are blamed for most of the disorder and violence that has broken out from time to time. Careful study of the situation, in the various sections where Koreans are most numerous, substantiates the belief that Koreans are responsible for much of the unrest and tension in postwar Japan, and explains why this is the case.

* Much of the information for this article was obtained from a recently published report by Mr. David W. Lee, President of the Korean YMCA in Japan, of a personal survey he made of the main centers of Korean residents during the last 6 months of 1951.

Those Koreans who still had family and community connections in Korea, and who wanted to enter into the life of the newly liberated nation, were the ones who returned to Korea soon after the Japanese surrender. Those who remained in Japan may be divided roughly into three groups. First, those who had built up a prosperous business or professional activity here, and had no special ties drawing them back to the land of their ancestors. Secondly, those who had married Japanese, and whose families were growing up as Japanese and becoming fairly well integrated with Japanese society. Thirdly, there is a large group of Koreans who have no firm home ties anywhere, and who make their living either as day laborers or in one of several lines of illicit vocations with which Koreans have become rather notoriously associated. Closely related to this third class is another group which might be called professional Communist agitators and agents. It is this third group, especially the ones of this group who are under the influence or control of the Communist Party, who are responsible for most of the disorder, confusion and tension in the country.

Mr. Lee estimates that of the 600,000 Koreans whom he surveyed in Japan in 1951, 37% are registered with, and can be counted on to support, the Republic of Korea, while 29% are Communist or leftist and 34% are "Middle of the Roaders," or those who want to keep out of politics, and be let alone by both sides. However, this latter group is more often than not, by intimidation, bribery and trickery, used by the Communist agents in their demonstrations and various subversive activities. In the recent Japanese Government registration of aliens, some 150,000 declared themselves citizens of the Korean Republic, while about 400,000 said they were citizens of the so-called chosen Democratic People's Republic (North Korea). From what we know of Communist methods, and from Mr. Lee's observations, we may conclude that the majority of these latter registrations were accomplished by the methods mentioned above.

The educational level of the Koreans in Japan is much lower than that of the Japanese. This makes it easier for the Communists to successfully carry on propaganda and subversive activities among them. Mr. Lee estimates that the Koreans may be divided educationally as follows: 37% primary school graduates; 18% middle school and high school graduates; less than 1% college and university graduates. The remainder, or between 44 and 45%, are either illiterate, or have only a bare reading and writing ability. Most of these Koreans come from the Cholla and Kyung Sang provinces, and the Island of Cheju, where the rate of literacy is the lowest in Korea. Moreover, most of them are from farmer and laboring families, which have had meager educational advantages. There is said to be strong group prejudice or a clannish attitude on the part of most of

the Koreans from these two sections. The Cheju Island people seem to gravitate toward certain localities, while the people from the Kyung Sang North and South provinces have their own communities.

Immediately following the Japanese surrender, the Koreans seemed pretty well united under the influence of the warm glow of patriotic fervor, which expressed itself in a great desire to do something in celebration of their country's newly restored independence. Not much was said or thought at first about differences in political ideology, but the Communists knew what they were doing all the time, and took full advantage of every propaganda opening that presented itself. The Chosun Yun Maing (a strong Communist front) was at first made up of many different groups and organizations, but the Communists soon got complete control of it, and it became the official Korean organization of the Communist Party in Japan, though it sponsored many popular causes which were not Communistic, in order to gain support from the Koreans as a national group. There was a strong movement to purge and punish "pro-Japs and traitors," by which names they called all Koreans who had been especially friendly to the Japanese during the war and were publicly known to have received rewards or honors from the Japanese. This gave the Communists their chance to smear and ruin the reputations of many fine Koreans with leadership ability, who they knew would stand in their way as they tried to seize power. By publicly calling these men "pro-Japs" or "traitors," they turned the public against them, and prevented them from rising to places of importance and influence. These same tactics were used both in Korea and among the Koreans in Japan, with the result that the Koreans were unable to make use of some of their ablest leaders, at a time when they were most needed. On the other hand, there were out-and-out pro-Japanese Koreans, who espoused Communism and were welcomed with open arms by the Party. The fact that a man had been actively helping the Japanese during the war, made no difference at all to the Communists, if he came over to their side and they could use him to advantage. However, the Yun Maing overreached itself, and became so troublesome that both the Japanese and SCAP decided the organization was subversive, and it was ordered to dissolve in 1948, but it continued to function as an underground organization.

One of the popular acts that the Yun Maing did before it was dissolved, was to establish schools all over Japan for Korean children. These schools were supported by gifts and tuition fees, and they had acquired much of the property of the Koreans who returned to Korea. The Communists got their men and women into these schools as teachers and principals, and naturally they became centers of Communist influence and propaganda. Even aften these schools were

taken over by the government and became public schools, they retained their Communist influence, and are often in trouble with the police, because of outbreaks between Communist and non-Communist elements among the faculty, students and patrons. Marxism, Leninism and Stalinism are still taught in these schools.

Aside from the fact that the Communists acquired power and influence by taking advantage of the nationalistic fervor, which swept over Koreans everywhere at the end of the war, there are other very definite reasons to account for the fact that the majority of the Koreans in Japan today are under Communist control. As usual, the Communists were foresighted and prepared for just such a situation as we have in Japan. They have had an underground in Japan and Korea for years, and their leaders are well trained in Communist tactics and ideology. These leaders took full advantage of the early days of the occupation in Japan and Korea, and spread their false propaganda far and wide, through the free press and over the radio. As the American military authorities, in their loyalty to "democratic freedoms," did nothing to stop this flood of false anti-American and Communist propaganda, the ignorant people thought it must be true, or that the Americans were powerless to stop it. In either case, many of them thought it safer to be on the Communist side, and so Communist fronts and leftist organizations of all kinds flourished and got a strong hold on the public. Later on, some repressive measures were used by both occupation and Japanese authorities, but the Communists had already laid the groundwork for future subversive activities.

It must be remembered that the Communist Party is a legal political party in Japan, and that in the early days of the occupation it had its members in the Diet and as government officials, even in the police force, and that these officials rendered great service to the Koreans in their efforts to organize themselves as a strong body of Communist supporters throughout the nation. There is no Korean Communist Party in Japan, but many Koreans hold important positions in the Japanese Communist Party. Mr. Lee estimates that there are about 300 Koreans who are active and full-fledged members of the Japan Communist Party, about 1000 associate members, about 5000 candidates for membership and some 150,000 "blind followers" throughout the country.

One way that the Communists have of getting and holding control over the Koreans, is through the use of the welfare funds disbursed by the Japanese government. Many Koreans, who engage in all sorts of illegal activities secretly, list themselves as "unemployed," and the Communist leaders get unemployment compensation funds for them. As most of these smugglers, narcotic dealers,

black marketeers, etc., don't really need the money, they are quite willing to give a percentage of it to the Communist leaders who get it for them. Those who do need the money, are of course very grateful to the Communists for getting it for them and are, therefore, brought under Communist control. There are many other ways in which the Communists organize and gain control over the majority of the Koreans in Japan, but in a short article such as this, we cannot go into them.

One form of unlawful activity that is the chief business of many Koreans in Japan, is distilling one or the other of two kinds of alcoholic liquors, which are liked by the Japanese. Their stills are not registered and they pay no tax. It is said that the police know who the distillers are, but don't disturb them for long periods; then they make a raid and arrest large numbers of them at a time.

They are fined heavily, or put into prison, and if they cannot pay the fines, the families have to continue distilling in order to get money to pay the fines. Many of these people would like to get out of this business, but it is the only thing they know how to do, and they have difficulty in finding other occupations. Narcotic dealers are in much larger numbers among the Koreans, in proportion to their number in the general population, than any other national group. Many Communists engage in this illicit drug business, and make money for financing their political activities. Communists help many university students with their fees and expenses, and in this way put these students under obligation to them, and expect them to serve the Communist Party while they are students and after they graduate. Much of the money used to help these students comes from the importing of narcotic drugs and selling them illegally. The Communists furnish legal aid, pay fines, and in other ways help all types of illegal activity among the Koreans, and thus keep control over those engaged in such traffic.

Among the lawful vocations engaged in by Koreans in Japan, the following are the most prominent: Trade and commerce, industries (owners and workers), restaurants and hotels, scrap iron collecting and dealing, *Pachinko* (Pin-ball machine) business, salaried jobs (largely for Korean organizations), farming, mine-work, charcoal burning, contracting, day labor, teaching.

Religion: Before the war there were 40 Christian Korean churches in Japan, with 40 pastors; now there are 21 churches, and only 7 full-time pastors. There may be other small Christian groups which are not affiliated with the National Christian Council of the Korean Christian Churches in Japan. In Tokyo alone there were 12 Korean churches before the war, while now there is one. It is true that there are only about 1/3 as many Koreans in Japan now as there were before the war, but the church seems to have suffered a relatively higher loss

than the general population. The Korean church in Japan seems to be receiving little attention from the missionaries, compared with the attention given Japanese Christian organizations and institutions. It is true that many of the Korea missionaries, who have been here as refugees during the Korean War, have been working with the Korean Christian communities, but they are now rapidly returning to Korea, and the Korean churches will greatly feel their loss. So far as we are able to observe, the church is doing very little in the way of social service or other activity by which it might grow and increase its influence over the Korean communities. In the Kyoto area there are several schools that are under church influence and are therefore free from Communist control. In other places practically all Korean schools are largely Communist-dominated.

Mindan: (Korean Residents' Association)

The Korean Residents' Association in Japan is the official organization that attempts to unify the Koreans as a national group. It is recognized by the ROK government and the government of Japan, and works in harmony and cooperation with these governments. It has offices scattered throughout the country. Associated with the *Mindan* are: The Korean Youth Corps, the Woman's Association, and the Korean Student Federation. The *Mindan*, with its affiliated organizations is poor financially, and is able to do little to unify and solidify the Koreans. Only about 1/4 of the Koreans here are registered with it, a main reason for this being the threats and intimidation of the Communists against all who register with this organization. While thousands of the Koreans claim the People's Democratic Republic of North Korea as their fatherland, any talk of sending them "home" causes riots and demonstrations against such action.

In concluding this sketchy survey of the Koreans in Japan, I should like to make the following suggestions:

1. That leading Japanese and Koreans of every community where there is a significant Korean population, form Japan-Korea Friendly Associations. Such organizations should meet frequently and start a constructive program for dealing with the many problems affecting Japanese-Korean relationships. Practically all intelligent Koreans and Japanese realize that these two nations should be friendly and cooperative, but very little is done in furtherance of this ideal. Christians of both groups should take the lead in this movement.

2. Foreign Mission Boards should give more personnel and money for building up the Korean church in Japan. Strong Korean church leaders should be brought over for periods of several weeks or months to work in the various Korean communities to try to win back to the church those who have fallen off,

and to get new members. New church organizations with buildings should be started in many Centers. If there were a strong Christian organization in each Korean center, it could do much to counteract the effects of Communistic influence over the people.

3. Japanese and Korean leaders should get together and establish employment agencies for the purpose of finding legitimate jobs and business opportunities for Koreans. This would go far toward stabilizing Korean community life, and reducing crime and Communist activities.

4. The Japanese and Korean governments, through their representatives, should come to an understanding and satisfactory agreement on the many problems that are still unsettled between the two countries. Considering the past relationships of these two nations, and the close family, social, and cultural ties that bind the people together, it is imperative that mutual respect and confidence be established between their governments. Until this is done, it will be practically impossible to deal satisfactorily with many of the problems of the Koreans in Japan.

Readers' Forum

Mission Investment in Christian Education

Compiled by HOWARD HUFF

For years the question of how much importance educational work should have in mission planning has been discussed. An informal effort on the part of the editorial staff to determine what percentage of personnel and funds went for support of the Christian school work in Japan brought forth an indication that among mission boards long established in Japan the larger part of both personnel and funds generally is channelled into Christian educational institutions. Using this as an incentive to discussion, we directed the following question to several Japan missionaries: In your opinion, considering the situation in Japan today, is the present large investment in Christian education justified?

Miss Virginia M. Mackenzie of Baiko Jo Gakuin in Shimonoseki replies: "No money is too much...no personnel too numerous..."

To my knowledge, in over thirty years no one has ever made the kind of survey that could establish the statement that "the larger part" of funds and personnel for missionary work has gone into Christian educational institutions—and I don't think anyone ever can. It is true that institutions, once started, carry responsibilities that cannot be thrown off overnight and such responsibilities include both money and personnel. If there is a call now for a serious consideration of this question, there is a need for some kind of a survey beyond the gathering of "opinions." Personally, I have a deep conviction that no money is too much to put into Christian education if it is used wisely, and no personnel too numerous if it is completely evangelistic in purpose. Thirty-three years of teaching in Japan have but strengthened this faith.

I believe that Christian leaders—or servants of Christ—are continuously being developed in our Christian schools; that a survey of membership in the largest city churches would show this to be true. Japan, today, like every other country, needs such leaders, in homes, in business, in the professions, in the church. They are not prepared in an hour or two a week, for a month or two

or a year; they need something beyond the appeal of a radio hour or an evangelistic campaign, however worthwhile these may be. To my mind, the answer to this ever-recurring question is decidedly not less money or personnel for Christian institutions but more money and more personnel for all Christian effort.

Miss Alice Gwinn of Doshisha University relates the educational task to her philosophy of missions.

My philosophy of missions is based on the parables of the Mustard Seed and the Leaven. To me the mustard seed represents the visible growth of the church - branch by branch. Leaven works to change individuals and society in ways that can not be measured nor defined easily. The processes are interdependent. Where the leavening process has gone on and there is some kinship of spirit, there is more likely to be a definite response to the evangelistic emphasis. Likewise, the leavening process is weak unless there is the definite aim to assist the growth of the church and to win individuals to Christ. Christian schools can and should contribute to both processes.

If there is any truth in the saying, "Religion is caught, not taught," the teacher has a far greater opportunity through daily contacts and through the spirit with which he meets school problems than the one who does not have this relationship. He also has the opportunity through chapel talks, Bible classes and religious conferences to give his personal testimony and speak the evangelistic Word. He does not need to work to get an audience.

Many evangelistic missionaries spend much of their time with youth groups and some even teach a few hours in order "to get contacts." I doubt if they have the opportunity for influence that comes to the teacher who works in a Christian school. Also the teacher in a Christian school fits more easily into a place of cooperation without detracting from the indigenous nature of the work.

I am not arguing against evangelistic missionaries. I believe that we should have more of them, especially in rural and industrial areas. I also think we are right in trying to evaluate the effectiveness of our money expenditures and I am inclined to think that this is not the time to put money into expensive equipment. But I am concerned lest we fail to realize how much Christian schools contribute to the growth of the church, and lest we fail to see the value of the leavening and nurturing process which takes place in the schools.

Last summer at a church meeting in another town, the pastor's wife (a mission school graduate whom I was then meeting for the first time) introduced two of my former pupils to me and, after commenting on their faithfulness in the work of the church, said, "Do have faith to believe that the work you are

doing is worthwhile."

There is not space to speak of what conditions make the work of missionaries in schools effective, but, as with evangelistic missionaries, much depends not only on their devotion but also on their natural talents, character, and training for the type of work to which they are assigned.

The Reverend R. A. Egon Hessel, evangelistic missionary of the Swiss East Asia Mission in Kyoto, contends that the time has arrived when we should send out more trained evangelists who are "Church-minded."

In the pioneer days of Japan missions, Christian education was regarded as of primary importance because it met with a large demand on the Japanese side. Even today this need exists in ever greater numbers as the population continues to increase around one and a half million annually. As a matter of fact, most Christian educational institutions from kindergarten through college report more applicants than they can accommodate. It should also not be overlooked that a number of independent Christian schools which were not founded or managed by mission boards, have been very successful in Japan.

The main problem of any educational institution founded by Christian people is the danger of losing the primary Christian emphasis in education. As in other countries, this is also happening in Japan. If a Christian educational institution changes into a secular educational effort, either manifestly or in a hidden process, it ceases to be a useful instrument of evangelism and becomes useless as far as the purpose of the church is concerned. However, seeing this danger we can combat it and prevent the loss of educational institutions to secularism. Even in a church kindergarten the missionary will find that constant vigilance is needed to prevent the creeping in of secular education.

"Evangelism is every possible way of reaching outside the Church to bring people to faith in Jesus Christ and membership in His Church." Certainly a truly Christian educational institution can be a very helpful instrument of evangelism.

Therefore, I do not think that the large investment in Christian education has not been justified. But the question should be changed: "Has not the time arrived when we should try to make a more concerted effort to get the whole Japanese nation evangelized by sending out trained evangelists who are also Church-minded?"

The educational institutions should be maintained at the present level and their expansion left to the skillful management of the various school administrations which even in mission schools have been developed under Japanese leadership. Future missionary personnel investment in the educational field should be limited to the services of those educational missionaries who like to meet require-

ments set up by Japanese authorities.

The mission boards should be urged to concentrate on the training of church-connected evangelistic missionaries and their location throughout the empire. While we appreciate the occasional tour of a world-famous speaker, we have reason to believe that the penetration by patient church-centered evangelism is the only way of evangelizing Japan as a nation. Have you ever meditated on the fact that the United Church of Christ in Japan, although it has a small membership of only about 150,000, reaches annually some seven million people in its services and church schools? There is a tremendous task before us which needs our whole strength at present.

Mrs. Alfred Ankeney, who has close relationship to schools in Sendai and is active in women's work in the Tohoku, says, "An astonishing number of students are won to Christ."

Probably there are no people on earth more avid for education than those who are crammed on the narrow islands of Japan. In considering how to reach these people with the Christian message, what could be more natural than to establish Christian schools where day by day, in chapel services, through the witness of Christian teachers, Bible classes, social contacts and friendly association between teacher and student, the seed is sown. Certainly the schools are not as effective as they were before the war put a blight on cultural and spiritual growth. No leaders were trained during that barren time; a bushel was put over the light. From such darkness the recovery is slow; we westerners are apt to be too impatient.

However, in spite of existing discouragements such as the low percentage of Christian teachers, appallingly large student bodies, etc., an astonishing number of students are won to Christ. The daily exposure to Christian thought and behavior and the atmosphere so friendly and warm as compared to that in the government schools, has its gradual effect. Here Christian leaders are trained and graduates radiate into every walk of life in all parts of the country. Christian wives become Christian mothers. Alumni associations have a unique spirit of brotherhood which makes them a force for good in their communities.

The present age seems to be dominated by students. This should be fully recognized in evaluating the success of various types of evangelism. The Christian school regardless of its present failings, is profoundly important.

Miss Wilna Thomas, a missionary experienced as an English teacher at Shizuoka Eiwa Jo Gakko and as a religious counselor at Women's Christian College in Tokyo, favors increasing grants to schools in order to keep them small and effective.

I do not have the figures as to the relative proportion of money and personnel which are channelled into educational institutions as compared with other types of mission work, therefore I can not give a direct answer to the query that has been put to me. However, there are two observations related to the general subject that I would like to make as a result of my two and a half years of work in two different Japanese Christian schools.

In the first place, it is easy to overlook the evangelistic opportunity which is offered to the teacher in an educational institution. In the classroom a relationship is built up between teacher and students and, even though Christianity may never be directly taught, a Christian influence is still possible. Students from my English classes, where Christianity was never discussed, have come to talk to me about their religious problems. I think that most missionary teachers who have taught in schools where the students have sufficient facility in English, or who themselves can discuss such problems freely in Japanese, have had many rewarding experiences in which they have realized that long and sometimes boring hours of teaching rather simple material have not been wasted. Also, if we are patient and willing to wait and learn, we will be given opportunities to share in the planning of the school religious education programs, I believe.

Secondly, considering the educational situation in Japan today, when there are so many fine government institutions, it does seem that the day when the mission school could fulfill a vital need is over. However, I believe there is still a place for the *small* Christian school that seeks in its community life to be as Christian as possible. I am too familiar with the argument that the school must be enlarged in order to balance the budget. If this is the truth, then I feel that help should be extended to safeguard the purpose for which the schools were founded in the first place. I would be in favor of increasing grants to schools in order that they might be small enough to do an effective job of Christian evangelism.

Dr. Howard Outerbridge of Kansei Gakuin cogently argues that "Christian education constitutes the most effective method of evangelism in present-day Japan."

The proportionally large investment of mission funds and personnel in Christian education in Japan has frequently been the subject of study and even of attack. This is not surprising, since the main objective of the Christian mission in any land is always the establishment of a strong and independent indigenous Church; and the main task of the Christian missionary is to proclaim the Gospel. Since this is so, why so much emphasis upon Christian education?

The answer I believe is to be found in the fact that it is also the responsibility of the Christian mission to proclaim the Gospel in the manner best suited to bring about the desired results and build up the Church. It has been out of a careful study of what are the most effective methods, over nearly a century in this land, that the present mission strategy has been adopted. The reasons are comparatively evident, and have justified themselves through the years:

1. *The Importance of Education.* No country in the world emphasizes the value and dignity of education so greatly as the Japanese. The scholar is honoured and his views are listened to with greater respect than those of any other person. The young man or woman is influenced by his *sensei* (teacher) to a degree unknown in the West. A truly Christian scholar has an immense influence for good. Unfortunately religion, on the contrary, demands no such respect from the average Japanese. Neither Buddhism nor Shinto is regarded as having any value in the modern world. The priest has a duty to carry on certain ceremonies necessary for the social life, but religious belief smacks of superstition and is unworthy of an educated person. 95% of the university students in Tokyo before the war signified that they had no religious convictions whatever, and looked to science as the highest authority. The percentage is probably not much different today.

In consequence of the two facts stated above, the challenge of the Christian message must be presented upon the highest intellectual level of which the listener is capable. A loose, illogical, or merely emotional appeal is worse that useless, and only leads the hearer to classify Christianity among other "religious superstitions." Only if the preacher is a scholar will he be listened to.

2. *The Demand for Education.* The ambition of the Japanese youth for an education is proverbial. A good Christian school will attract good students not because it is Christian but, because it is a school, and they can enter. There is no dearth of students, and schools are overcrowded. The opportunity to surround these youths with a Christian atmosphere during the impressionable years of their growth is a great challenge to any real Christian. The church may be empty or nearly so in its weekly hour of worship, but the school is full, 25 to 30 hours each week.

3. *The Standard of Education.* Christian education can be a most powerful factor in the evangelization of Japan, however, only if certain factors are present. (a) The standard of education must be kept high, on a level with the very best in the land. This requires money grants from abroad, because the Christian school can receive no government grants as do government and most private schools. Without mission aid it will be driven to the necessity of taking in too

many students, thus defeating its purpose. (b) The second essential factor is a spirit of evangelism among its teachers. If the Christian school loses sight of this primary purpose and becomes merely a secular educational organization, its missionary effectiveness will be small.

As one who has worked in a Christian school for forty years, I am constantly amazed and inspired by the evidences of the tremendous impact which this one school is making upon this area. One can scarcely find a church anywhere in this vicinity without a choir, Sunday-school staff, young people's leaders, etc., composed in large measure of the students and graduates of our Christian schools. Without the help of the Christian schools, which are usually 90–95% self-supporting, the Church would be greatly weakened. Christian education constitutes the most effective method of evangelism in present-day Japan.

The Reverend Arthur R. Eikamp, writing both as pastor of a church and chairman of the board of directors of a school, raises a challenge: "The hope for a continued witness to Christ lies not in the schools but in...church groups."

No competent missionary would discount the value of Christian education, for all missionary work is Christian education in the broad sense of the term. Christian education may, and does, take place outside the framework of regular educational institutions. The question, then, as I see it, is not a question of the value of Christian education but is a question of the wisdom of concentrating effort and money in mission schools.

Unless a missionary's attitude is thoroughly paternalistic, he will constantly be working toward the goal of independence for all local Christian institutions. In the churches this goal can be rather quickly attained, I find. Aside from help for necessary buildings and in some cases help at other critical points for a year or so, most churches can be practically independent from the beginning. But this same goal cannot be so quickly attained in mission schools. In fact, it is a question whether the average mission school will ever become self-supporting. A large institution with many alumni and friends may be able to get along without foreign aid, but even they are not self-supporting in the sense that their expenses can be met from the income of the school itself. For smaller schools, help must usually come from foreign sources. Thus, the mission school is perhaps the biggest single hurdle in reaching the goal of independence for Christian institutions.

That brings us face-to-face with the alternative. The alternative cannot be the neglect of these students, nor need it be. Most Protestant churches in America maintain no primary or high schools, yet that does not mean that these students are neglected by the church. The program of the church

reaches these students outside of school. More effort and thought on that approach would be profitable in Japan. Students from public schools are often as eager or more so to enter into the work of the church than are those of mission schools. Perhaps the job of the church is not so much that of competing with public schools in the teaching of the regular subjects of a school curriculum as it is of concentrating on Christian education, with the accent on Christian rather than on education.

The experience of the Christian missionary enterprise in China should furnish us with some wisdom at this point. Mission schools have become mostly centers of Communist propaganda, in some cases with no more protest than from secular schools. The hope for a continued witness to Christ lies not in the schools but in those church groups, both small and large, where individual lives have been transformed by the saving power of Christ.

From the Japanese Press

The Problem of Evangelism in Japan

An editorial in the *Christian Century* for September 3, 1952, strongly proposes that "the time has come . . . to send to Japan a deputation of Christian leaders . . . to investigate the Protestant situation in that country and to recommend changes in the policies of the churches which are sending missionaries there. Why? Because the United Church of Christ in Japan—the Kyodan—is fighting for its life. Because the missionary enterprise in Japan is falling back into its prewar ruts. Most of all, because the Western churches which want to see Japan become Christian are fumbling away the day of their missionary opportunity."

This editorial is creating a great sensation among church leaders here and abroad, but the writer would like to point out one of the most important problems which is facing the Japanese Protestant churches. This is the problem of the relationship between evangelism in Japan and foreign missions.

In relation to Japan's recent national independence, it is often heard within the church that the Japanese church also should be in a position of independence and should bear its responsibility for evangelism in Japan without foreign assistance. The Japanese Protestant Church has insisted upon its independence from its very beginning in the early years of the Meiji Era. We are grateful for the emergency aid from abroad after our defeat in the war. But it will cast a dark shadow over the future of evangelism in Japan if we grow accustomed to such aid and lose our spirit of independence and the will to bear responsibility for missionary work.

This fear is surely reasonable. And in response to this consensus of opinion, the Church of Christ in Japan (Kyodan), at its Seventh General Assembly, in 1952, decided to establish a "Home Missions Society" under a General Board of Evangelism. The purpose of this Home Missions Society is to bolster an autonomous evangelistic spirit in the Japanese church and to make the Japanese church feel a responsibility for evangelism in Japan, by fostering and strengthening evangelism which makes use of home funds as distinguished from foreign mission funds.

However, I must make clear two points on which extreme caution should be

taken when we insist upon such independence.

First of all, it is a mistake to think of the independence of the church in the same dimension as we think of national independence. It cannot be denied that because Protestant evangelism in Japan developed parallel with the period of vigorous Japanese nationalism, the early Christian leaders came mostly from the *samurai* class and their evangelism was tinged with nationalistic elements. From this viewpoint they criticized foreign missions, and I think there existed among them the feeling that the independence of the Japanese church means independence from missions. It can be said that attitudes and policies on the part of foreign missions at that time were largely responsible for that feeling.

As against this, we must today clarify the concept of the independence of the church. The Sovereign of the church is, of course, Jesus Christ. The church has a direct relation to the Kingdom of God, and, in accordance with the saying, "Our citizenship is in heaven," it must always have aspects which transcend the state. "The church cannot take root in the country, but only in Christ." (Willingen report) The Japanese church cannot cut off its relationship with the Japanese country and must enter humbly into the cultural traditions and emotional life of the Japanese people, but it must take strong precautions against subordinating itself to nationalism. The Japanese church, as the "church of Christ *in Japan*," must bear the marks of the world church present in Japan. If independence of the Japanese church means simply independence from foreign missions, it can be said that the Japanese church was most independent during the last war. But isn't it evident to our minds whether or not the Japanese church during the war fought vigorously to make Christ its only Lord and to have real independence? The church should rejoice only in its freedom and independence from law, sin and death. We must guard against the self-contradiction of denying the nature of the church by insisting upon a narrow-minded independence which is tied up with nationalism. Under the name of self-rule, we must not make "self" our Lord.

The second point which we should note in the relationship between evangelism in Japan and foreign missions is the problem of the concept and the form of "mission" in the present ecumenical movement. The meeting of the International Missionary Council held at Willingen, Germany, July 5–17, 1952, can be said to be one of the turning points in the history of world missions. Canon Warren, who gave a lecture at the conference on "Missions in Crisis," said that "the day of missions as we have known it is past," but at the same time, the dawn of a new mission has begun. The most important point which Willingen affirmed was that "unity" and "mission" are indivisible elements which together

constitute the decisive factors for the church's existence. "Unity" is the Biblical creed which affirms that the churches of the world belong to one body in Jesus Christ, our only Lord. Therefore, divisions within the church are divisions of Christ, and because they are contradictory to the essential nature of the church, they must be repented as a shame and a disgrace before the Lord. Unless the churches of the world cross every boundary and abide in fellowship in the spirit, looking up to Christ as Lord, a gospel witness to the present divided world will be impossible. And the only responsibility with which this one Church has been entrusted from the Lord is "mission."

The Biblical meaning of the word "mission" is "despatch," or "send," and the fountainhead of mission activity is primarily in the God of the Trinity. This is the viewpoint of Willingen. God the Father, out of a deep love for the world, "sent" his only Son Jesus Christ to the world to reconcile the world unto Himself. God moreover "sent" the Holy Spirit—the Spirit of Christ—to establish the Church, the Body of Christ, and sent us sinners as disciples, as messengers to preach the gospel. "As the Father didst send me into the world, so I have sent them into the world." This is the driving power behind the missionary activity of the church.

From this principle, the commonly accepted idea of mission which we have had in the past must be radically altered. By "mission," it was thought that mission activities flowed in one direction from the churches or mission organizations in European and American countries to the non-Christian world. But now this is not just the monopolistic enterprise of countries or churches in one part of the world, but generally speaking it is the responsibility of the whole church of the whole world which regards Christ as Lord; and every Christian is a missionary. As the object of mission, "no place is too far nor too near." Moreover, it shall never stop but continue on to "the end of the earth" and to "the end of the world."

From this fact it is clear that the problem of evangelism in Japan must be considered in relation to the world mission. Viewed from the standpoint of the world mission, evangelism in Japan as a whole is at the pioneering stage. It finds untouched fields, not only geographically, but also socially in all classes. Confronting such enormous fields of evangelism, how can the present-day Japanese church do adequate evangelism, considering her present capabilities? This is the point which the *Christian Century* dealt with. Can it be said that since this is the responsibility of the Japanese church, the foreign church should not be unnecessarily anxious about it? The problem of evangelism in Japan is a co-operative responsibility of the world church, and the church in the whole world shares the burden, because of loyalty to the Lord of the Church. We must now

get rid of the "foreignness" which has accompanied the concept of mission. The word "mission church" does not mean a church which is managed by the foreign church, but a "missioning church" (*senkyo suru kyokai*). We look forward to the time when the name "missionary" will be used not only for the foreigners but also for the Japanese; not only the minister but also the layman shall become conscious of himself as a missionary (*senkyosha*).

Independent evangelism by the Japanese church should not mean that we take an exclusive standpoint in which co-operative funds and missionaries from abroad are considered unnecessary, and evangelism is done by Japanese only. While we hear that because the money comes from a foreign country, the controlling power is in a foreign country, and because the missionary is a foreigner, we feel reserved and co-operation becomes difficult; aren't these ways of thinking which come when we do not stand with Christ, the Sovereign of the Church? If, in order to carry the gospel to every corner of Japan, the Japanese church, by accepting co-operative hands from abroad, by working out a self-initiated plan of evangelism and by carrying out vigorous evangelism, serves the Lord Christ faithfully, is this not independent evangelism? At the same time, we look forward to the day when the Japanese church shall not only evangelize her own country but also, in response to the Lord's commission to go to "the end of the earth," develop in the future its missionary activity even overseas. Even in this case, as was the case before the war, it should by no means be overseas evangelism whose object is simply to have Japanese living abroad, or overseas evangelism which becomes a tool of imperialistic aggression. To the utmost it must be based upon ecumenical principles. Then for the first time the independence of evangelism will be completed.

Finally, in relation to evangelism in Japan, I would like to present one more critical problem. "In history a keen ecclesiological interest has, almost without exception, been a sign of spiritual decadence; ecclesiology has been a subject of major concern only in the '*second* generation'; in the 'first generation', in periods of revival, reformation or missionary advance, our interest was absorbed by christology, thought-patterns were determined by eschatology, life became a doxology and the Church was spoken of in an unaccented and to some extent naive way, as being something that 'thank God a child of seven knows what it is' (Luther). This child of seven should constantly cross our path whenever we set out to engage in 'ecclesiology'." This is one paragraph of an interesting article, "The Church in Missionary Thinking," by J. C. Hoekendijk, who is a Dutch theologian and secretary of the Mission Department of the World Council of Churches, Geneva, and whose article appears in the *International Review of*

Missions.

On reading this article, I felt that it demanded a reconsideration of the extreme church-centered tendency within the Kyodan now. The theme of the five-year plan of evangelism of the Kyodan is "Building a Stronger Church." This church-centeredness has come about as a reaction against the haphazard evangelism (*Shin Nippon Kirisuto Undo*) of the postwar period. But I find a problem in it. Is building up the church the goal of our mission, or is mission the goal of the church? Rather than saying that the goal of mission work is building up the church, should not the mission itself advance beyond the church to the end of the earth, and to the end of time? Is not the church the instrument of our mission rather than the aim? Does not a limited plan of evangelism, which spends time and money only for building small churches, prevent the development of evangelism in Japan? Japanese churches, to be sure, have many things to learn from churches in the West, but is it proper for us simply to transplant a replica of the church in Europe and America into a young mission field like Japan, and to spend time and energy only for putting the system and creed of the church in order? Being conscious of the urgency of evangelism in Japan, is it not better to have the view of the church of a "child of seven," and to enter into the life of the masses of this country and move forward with a mobile strategy of evangelism? "Lift up your eyes, and see how the fields are already white for harvest." (John 4 : 35) The essential thing is not building up the church, but preaching the gospel. "For Christ did not send me to baptize, but to preach the gospel." (I Corinthians 1 : 17) We should note that this does not deny baptism, but it lays stress upon the propagation of the gospel as the main object in the church and as the ultimate responsibility which we have to the Lord. Even with a well-organized ecclesiology and a watertight organization, we can not say definitely that we would be able to respond to the urgency of evangelism in Japan. Rather than attributing the slow development of evangelism to outside conditions, should we not return to the evangelical spirit of the early church and go everywhere preaching the gospel?—Rev. Isamu Omura, Pastor of Asagaya Church, Tokyo.

(*Fukuin to Sekai,* January, 1953, translated by Nobuyuki Sakurai and Willis Browning)

Statement Concerning Peace

It is hardly necessary to mention the fact that the standpoint of the church and the state are naturally different, and that there is a distinction between

the functions which they carry out. However, in the present urgent world situation the church cannot be indifferent to the problem of peace. It is taken for granted that the church, whose appointed mission is to bring peace on this earth, should devote every possible endeavor to this task. At the Sixth General Assembly of the Church of Christ in Japan, a "resolution concerning peace" was made. Again at the Seventh General Assembly, a suggestion was introduced as a motion that we should reaffirm this previous resolution in the light of recent internal and external conditions, but, without coming to a decision, the disposition of this matter was left in the hands of the standing committee. Since then, we as a Kyodan have come to recognize that we should continue our peace efforts in some definite direction such as that stated below. Therefore, appealing to the whole church, we earnestly desire their support and cooperation in this effort.

(1) Because we Christians believe that ultimate world peace will come only by the power of God, we firmly believe that our first duty is to preach the gospel of peace and to pray for it. Therefore, believing in the realization of world peace, we shall exhaust every means in our power to preach the gospel; also, we want to make the nativity season of the Lord of Peace a time of special prayer for world peace. And in the future we want to pray especially for peace regularly once every month (at the first-week prayer meeting).

(2) It is our fervent prayer that the two opposing camps in today's world may become one. Because we believe that the church of Jesus Christ which acknowledges only one Lord is the only universal body to carry out this mission of peace, our Kyodan as one body of this world church, strongly appeals to the various churches of the world to work together to this end.

(3) Because the church's endeavors for peace require a deep theological study and also an accurate recognition of the political and economic situation, we are going to establish a special committee made up of several members of the standing committee, who will act as a study group to study how the church should cope with the constantly changing world situation in order to accomplish its prophetic mission. Because we want to achieve agreement and cooperation, we are going to make public these results as the occasion demands; then we shall again bring together persons from various fields within the Kyodan for study and consultation. In this way we shall make clear what is the attitude of the Kyodan concerning this matter.

(*Kirisuto Shimbun*, December 25, 1952)

News and Notes

Organization of New "Home Missions Society"

The Church of Christ in Japan (Kyodan) at its recent General Assembly in Tokyo set up a "Home Missions Society" with a budget of over ¥5,000,000 for 1953. This national board of missions will be supported entirely by givings from the indigenous Japanese congregations. Its purposes are to carry out a program of evangelism throughout the nation, arouse a spirit of evangelism, and strengthen weaker churches. It will work parallel to the Cooperative Evangelism Committee which carries on a large program of pioneer evangelism with cooperative funds from the supporting North American churches. Both the Home Missions Society and the Cooperative Evangelism Committee have their work coordinated under the administration of a General Board of Evangelism in the Church of Christ in Japan.

It is expected that on the one hand the Japanese churches will accept increasing financial responsibilities for pioneer evangelism in certain areas, and that thus on the other hand more funds and missionaries from North America will be released for more concentrated work in other areas. This Home Missions Society is described as a national but not nationalistic Board of Missions with a spirit both of virile independence and of ecumenical fellowship. The Chairman is Rev. Mitsuru Tomita, and the Secretary is Rev. Isamu Omura.

(A. R. Stone)

A Correction from Oomotokyo

Dear Sirs:

We have duly received the Autumn number of "the Japan Christian Quarterly," for which we thank you very much.

In reading through it, we have, sorry to say, found a few mistakes concerning our religion in the article of "Japan's New Religions" written by Mr. Charles S. Braden. We should be very much gratified, if you would kindly correct them in the next number of the Quarterly.

1. On page 320 beginning in the 16th line from the bottom, we read,

"Founded more than a generation before World War II..." But really, Oomotokyo was founded in 1892, and therefore it has passed just 60 years this year, and fifty years before the second world war.

2. "The successor to the foundress was in prison for years and died the day after being released," is not correct. The successor to the foundress was Onisaburo Deguchi by name, and was the real leader of Oomotokyo. He was imprisoned for seven years and was released in 1942. He was taken ill in 1946, and demised in 1948. So it is not right to say that he died *on the day* after being released.

3. "The present head was still being held in jail..., was released at once by the Occupation forces."

The leadership of Oomotokyo is always given to a woman of the Deguchi family, and the present head of Oomotokyo is Madame Naohi Deguchi, the first daughter of the late Onisaburo Deguchi. The once imprisoned son-in-law, Rev. Isao Deguchi is husband of the third daughter of O. Deguchi, and he is managing president of Oomotokyo. He was imprisoned and released at the same time with his father-in-law in 1942, and not by the Occupation forces at all.

As we are afraid that the above errors may lead to other mistakes, we most cordially beg you to correct them in the next number of your magazine.

KOGETSU NISHIMURA
International Department of
Oomotokyo

Kameoka, Kyoto, Japan

National YM Anniversary

The National Commission of the Japan Y.M.C.A. will celebrate its Fiftieth Anniversary throughout the year 1953. Among the commemoration activities planned are the publishing of the first history of the National Y.M.C.A. movement in Japan and a special series of summer conferences.

Dignitaries who will be present at these summer conferences include Dr. Paul Limbert, International Y Secretary and President of Springfield College; Dr. John R. Mott, Dr. Galen Fisher and Dr. Russell Durgin, three former Japan Y Secretaries; and representatives of National Y movements around the world.

One of the program emphases for the coming year will be an enlargement of the Bible Reading Movement, which has already spread into a number of banks, factories and companies in the Tokyo area.

President Rhee Meets with Korean Representatives

On January 6 Korean President Syngman Rhee had a meeting with 18 representatives of various Korean organizations in Japan, including church groups and the Y.M.C.A. He encouraged those Koreans living in Japan to do their best to further friendship between Korea and Japan.

In commenting on the meeting, Mr. David Lee, head of the Korean Y.M.C.A. in Japan, said that everyone present was greatly encouraged over the improved chance for friendly relations between the two countries.

"President Rhee's visit gave a new hope to the relationship between the two countries," Lee said. "I believe that there can be no peace in Asia and also in the world unless the Japanese people have friendly relations with China and Korea. This is far more important than compensation."

The Y leader concluded by pointing out that many of the Korean leaders, including President Rhee, are Christian and that Christians in both countries must work for a better feeling between the two countries and for the peace of the world.

JCCE Joins NCC

The Japan Council of Christian Education is planning to dissolve itself at a General Meeting next month to prepare the way for becoming a part of the National Christian Council of Japan. After formal approval by the National Christian Council General Meeting in March, it will begin under the new system from April.

The Japan Council of Christian Education was founded under the name "Japan Sunday School Union" in 1908. After being disbanded during World War II, it was reconstituted under its present name in 1947. The new name recognized the wider field of Christian education for which the postwar organization felt a responsibility.

As a working section of the National Christian Council this body, while maintaining financial independence, will be able to work more closely with other church organizations.

Crown Prince Briefed on Christianity

Professor Kazo Kitamori of Tokyo Union Theological Seminary has been chosen to give the Crown Prince a series of special lessons on Christianity in preparation for the Prince's trip to England for Queen Elizabeth's coronation.

Because of the Christian nature of the coronation ceremonies, the Imperial Household Department has decided to give the Prince a thorough briefing on Christianity.

The Moderator and Vice-moderator of the Kyodan, Drs. Kozaki and Kashiwai respectively, were requested to nominate a suitable person to instruct the Prince once a week, beginning February 16 and continuing until his departure.

Prof. Kitamori was nominated and gladly accepted the responsibility. The 37-year-old professor is a graduate of the Japan Evangelical Lutheran Seminary and Kyodo University, has served in pastorates in Kyoto and has lectured at Doshisha University and Tokyo Woman's Christian College as well as at Tokyo Union Theological Seminary.

Vice-moderator Kashiwai, in commenting on the special instruction, pointed out that the Crown Prince should already have a basic knowledge of Christianity because of the years of tutoring by Mrs. Vining.

Overseas Scholarships

The Council of Cooperation of the United Church of Christ recently announced its selection of 19 students from 73 applicants for overseas scholarships. After final approval by the Interboard Committee for Christian Work in Japan, these students will begin study in various colleges in the United States from September of this year.

Among the candidates selected, four desire to be evangelists, four social workers, and the rest educators, after their return. The oldest successful applicant was Dr. H. Tamura, 37, a gynecologist at Kinugasa Hospital, Yokosuka, while the youngest was Miss M. Takahashi, 21, an international telephone operator.

Professor Ariga to Teach in New York

Dr. Tetsutaro Ariga of Kyoto University has been invited to become the Henry W. Lewis Professor of World Christianity at Union Theological Seminary in New York, for a period of one year beginning in September of this year. Dr. Ariga becomes the sixth world scholar and the first Japanese to be invited to fill this professorial chair. Each year a different Christian scholar from outside the United States is chosen to fill this position.

Kagawa to Brazil

Toyohiko Kagawa left recently for Brazil. At the invitation of Japanese residents there, he will spend four months holding evangelistic meetings for the

450,000 Japanese who now live in Brazil. While there he will investigate the extent of possible further emigration to the Amazon River region of Brazil.

Erratum

Due to an unfortunate error, the name of Dr. C. Burnell Olds, author of "The Spiritual Foundation for the New Japan" in the previous issue of the *Quarterly*, was incorrectly spelled as C. Burnett Olds. We hope that Dr. Olds' friends were able to recognize the author in spite of this mistake.

Kyodan-Related Missionary Conference

The Kyodan-related Missionary Conference will be held at Aoyama Gakuin in Tokyo from March 31-April 2. This meeting is being called by the Council of Cooperation. Rev. Kozaki, Moderator of the Kyodan and chairman of the Council of Cooperation, will open the conference. An invitation to attend is extended to all missionaries in Japan who are now cooperating with any Kyodan church.

Fellowship Dues

Members of the Fellowship of Christian Missionaries in Japan are reminded by the president, Dr. Sigurd Aske, that payment of dues (¥200 a year, per person) will help the Fellowship greatly in carrying out its responsibility for the publication of the *Japan Christian Year Book* and the *Quarterly*, and for other obligations. The treasurer is Mr. John H. Brady, 3 Kumochi Cho, 1 chome, Fukiai Ku, Kobe.

Personals

Compiled by MRS. DARLEY DOWNS

Visitors

Japan has been a sort of crossroads for many important church leaders as they journeyed to the meetings of the Central Committee of the World Council of Churches in Lucknow, India, and to the conference of Christian Youth in Travancore.

The ten members of the Japan delegation to the Travancore Third World Conference of Christian Youth left Japan from Haneda airport for India on December 5, 1952. This is the largest delegation of Christian youth to go from Japan since the Amsterdam Conference.

Rev. and Mrs. M. D. Farnum, former missionaries of the American Baptist Foreign Missionary Society, spent two weeks in Japan in November enroute to South India. Mr. Farnum is the secretary of his Board for South India.

Mr. Keith Irwin, Director of Religious Activities, Hamline University, St. Paul, Minnesota, and Roger Ortmayer, editor of *Motive* and *Christian Education* magazines, were in Japan during the month of November.

Miss Alice E. Cary, secretary of the American Board (Congregational) for Japan, the Philippines and Micronesia, arrived in Japan on December 23. After visiting missionaries of the American Board, the cooperative work of the Inter-board Committee, the International Christian University, and other interests, Miss Cary will proceed to the Philippines and to India before her return to the United States. Miss Cary was formerly a missionary in Japan.

Probably the greatest gathering of Protestant missionaries in the history of missions in Japan was on the occasion of the recent visit of evangelist "Billy" Graham. On December 11, in the Tokyo Kaikan, some seven hundred and fifty missionaries, chaplains and their wives, heard Dr. Graham make an eloquent appeal for unity among all missionaries in Japan. He also spoke of communism as "the creeping paralysis of the anti-Christ" and the "most diabolical and satanic counterfeit of Christianity."

Dr. Norman Goodall, associate secretary of the International Missionary Council, will arrive in Japan during the month of February for a short visit.

Dr. E. Stanley Jones will arrive in Japan early in February, to begin a three month evangelistic tour. He will visit some seventy cities in Japan, particularly places he did not reach on previous visits here.

Dr. A. Dale Fiers, president of the United Christian Missionary Society (Disciples), will spend some time in Japan in January visiting the missionaries and the work of his denomination.

Mr. and Mrs. Virgil Fleenor, parents of Mr. Julius Fleenor, IND, have been visiting Mr. and Mrs. Fleenor.

Announcements

The Hiroshima Missionary Fellowship has changed the meeting time of the group from the first Saturday to the first Monday night in the month. The new officers are: president, George Olson (ULCA); secretary, Mrs. Raymond Stumpf (affiliated with TEAM); vice-president, Curtis Askew (SBC).

Mr. Henry J. Warkentyne, who arrived in Japan in September, in an agreement with the Board of the United Church of Canada, Kwansei Gakuin, and the Council of Cooperation, has been elected acting principal of the Canadian Academy, Kobe, for one year.

With the arrival of its full-time pastor, Rev. Galen E. Russell, the Tokyo Union Church has begun two services each Sunday, one at eleven o'clock in the morning and the other at four o'clock.

Rev. Henry G. Bovenkerk, who has been the secretary of the Interboard Committee for Christian Work in Japan since the close of the war, recently resigned from that position to become secretary for the Reformed Church in America, succeeding Dr. Francis M. Potter. Dr. Howard D. Hannaford has been elected to succeed Mr. Bovenkerk in the IBC office in New York.

Mr. and Mrs. Adrian E. Gory, formerly CARE representatives for Japan, have been transferred to Israel. CARE's new representatives for this area are Mr. and Mrs. Charles Bloomstein.

Births

Barbara Tang, February 22, 1952. Parents: Rev. & Mrs. Gordon Tang (ELC).

Carmen Faye Vinge, June 14, 1952. Parents: Rev. & Mrs. Daniel Vinge (ELC).

David Norman Olson, July 7, 1952. Parents: Rev. & Mrs. Norman Olson (ELC).

Jonathan Harold Sims, August 10, 1952. Parents: Mr. & Mrs. Harold Sims (YM).

Ann Margaretta Knutson, August 25, 1952. Parents: Rev. & Mrs. Alton Knutson (LFC).

Virginia Ruth Wentz, December 24, 1952. Parents: Rev. & Mrs. Edwin C. Wentz (ULCA).

Stephen James Best, December 26, 1952. Parents: Rev. & Mrs. E.E. Best (IBC).

Jennifer Lynn Anspach, January 9, 1953. Parents: Rev. & Mrs. Parker P. Anspach (ULCA).

Deaths

Mrs. Daniel Norman, for many years a devoted missionary serving in Japan under the United Church of Canada, passed away in Strathroy, Ontario, Canada, on December 21, 1952.

Dr. Mark H. Ward, since 1923 the medical adviser for the American Board, died suddenly of a heart attack in Boston on December 22. At the time of his death, Dr. Ward was secretary of the Board of Managers of the Associated Missions Medical Office in New York City.

Rev. F. Kettlewell (SPG), died on March 3, 1952, in England in his 75th year. Mr. Kettlewell reached Kobe in 1905 and worked for the church for 29 years in Japan.

Arrivals and Changes in Location

Miss Mildred Paine (IBC) returned from furlough in October and has resumed her work at Aikei Gakuin in Tokyo.

Rev. D. L. Showengardt (MC), whose arrival was reported in the previous *Quarterly*, has gone on to Korea. Mrs. Showengardt and the children are located in Kobe, where Mrs. Showengardt is teaching at Kwansei Gakuin.

Miss M. Luella Rorke (IBC) is now stationed at 25 Nishikusa, Shizuoka. Miss Isobel Leith (IBC) is stationed in Hakodate for evangelistic work; her address is c/o Iai Yochien. Miss Laura Darby (IBC) is teaching at Yamanashi Eiwa Gakuin, Kofu.

Professor and Mrs. Claude Thompson, former missionaries in China, have arrived in Japan to be members of the staff at the International Christian University.

Miss Frances Fulton and Miss Kathleen Crane, who arrived in Japan in November, have gone on to Pusan, Korea.

Miss Alberta Tarr (IBC) was incorrectly reported in the previous issue of the *Quarterly* as having returned for furlough to the United States. Actually, Miss Tarr's furlough does not begin until some time in the spring of 1953.

Dr. and Mrs. Francis B. Sayre (PE) are spending a year in Japan as personal representatives of Bishop Henry J. Sherrill, presiding bishop of the Protestant Episcopal Church in the U. S. A. After a very distinguished career, largely in the service of the State Department of the United States, Dr. Sayre has resigned all of his official positions and is offering every help he can give towards the advancement of the Christian movement in Japan. Dr. and Mrs. Sayre are residing at No. 1 Rikkyo Daigaku, Toshima Ku, Tokyo.

Rev. and Mrs. Donald Clugston (IBC) returned from furlough in November and have taken up permanent work in Hokkaido. Their address is Kawabata cho, Asahigawa, Hokkaido.

Rev. and Mrs. Ian Macleod (IBC) have moved into their permanent home at 15 Shiomidai cho, Otaru, Hokkaido.

Miss Roselyn Holte from Battle Lake, Minnesota, has arrived in Japan to serve with the Lutheran Free Church group here.

Departure

Mr. and Mrs: Kenneth Dowie (IBC) left Japan on December 17, returning to their home in California by way of India and Europe.

For Bible Class :—

Jesus Christ (English), By Mrs. Oltmans	¥ 50.
HYMNS in ENGLISH, By Fred D. Gealy	100.
Favourite Hymns (Japanese)	40.

For Japanese Bible Study :—(in Japanese)

New Testament in Colloquial Japanese, By Kirisuto Shimbunsha, Cloth cover	260.
Paper cover	160.
St. Mark's Gospel, in modern Japanese, By Japan Bible Society, Paper cover	20.
New Bible Dictionary, By Shinkyo Shuppan Sha	650.

English Readers :—specially arranged for Mission Schools

By Miss Gwen Suttie

EAST and WEST Graded Readings in Easy English

Vol. I.	70.
" II.	85.
" III.	100.

For Study of Japan :—(in English)

Religious Values in Japanese Culture, By Brumbaugh	300.
Manyoshu, By Gakujutsu Shinko Kai	700.
We Japanese (Vol. I, II, & III together)	1,000.
Japan, The Official Guide, By Japan Travel Bureau	1,200.
Calendar of Annual Events in Japan, By Uenoda	500.
Japan Yesterday and Today, By Uenoda	500.
I Cover Japan, By Sheba	500.
Quaint Customs and Manners in Japan, By Mock Joya	500.
Rashomon, By Akutagawa	360.
Melodies of Japanese Folk Song	250.
Chanoyu (Tea Ceremony), By Sen Soshitsu	300.
Colored Pictures of Representative Flower Arrangements, By Sofu	1,500.
Japanese Theatre in Highlight, By Fri Harr	1,000.
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